

# AMERICA

## A CATHOLIC REVIEW OF THE WEEK

VOL. LIV, No. 10  
WHOLE No. 1366

December 14, 1935

PRICE 10 CENTS  
\$4.00 A YEAR

### CONTENTS

<b>EDITORIALS</b> —Note and Comment.....	217-221
<b>TOPICS OF INTEREST:</b> The Heretic by G. K. Chesterton—St. Thomas More and America by Noel Macdonald Wilby — The Catholic Reply to Communism: III. The Test of Institutions by John LaFarge, S.J.—Art, Bars, and Rumpus Rooms by Mary E. McLaughlin.....	222-228
<b>SOCIOLOGY:</b> "Mercy" Murders by John A. Toomey, S.J. ....	229-230
<b>EDUCATION:</b> Squeers, Blimber, and Veal by John Wiltbye.....	230-231
<b>POETRY:</b> Sunlight and Shadow.....	231
<b>WITH SCRIP AND STAFF</b> by The Pilgrim.....	232-233
<b>LITERATURE:</b> The Galaxy of Catholic Authors Abroad by Francis Talbot, S.J.....	233-234
<b>REVIEWS OF BOOKS</b> ..234-236.. <b>COMMUNICATIONS</b> ...237.. <b>CHRONICLE</b> ...	238-240

### The Embargo

IT may seem superfluous at the present moment to speak of the embargo, since the existing restrictions upon trade with any nation at war are uncertain and easily evaded. Some weeks ago, Secretary of the Interior Ickes made a statement which was interpreted by the press to mean that shipments of oil violated the Government's neutrality policy, but on December 3 the Secretary announced at a meeting of journalists that he had been misunderstood. It now appears that oil can still be exported to a nation engaged in making war, provided that the quantity is of "a normal peace-time character."

Some light, but not much, was thrown on this policy by Walter C. Teagle, president of the Standard Oil Company of New Jersey, who stated on December 4 that his company would continue to ship oil "as long as the United States does not declare an embargo," and the country involved "has funds to pay for the oil." What is really important in this connection is a definite understanding on the amount of oil for exportation which can be called "normal."

In spite of the neutrality declarations of President Roosevelt and Secretary of State Hull, or, rather, because of them, the war-munitions lobby is hard at work. On December 3, a suit was brought in the Federal Court in New York to restrain the National Munitions Control Board from declaring an embargo on shipments of oil, cotton, scrap iron, and copper to Italy. The suit was brought, apparently, in view of the President's declaration on November 15 that such shipments are against the policy of the United States. A second petition in the same action asks that the Government be forbidden to interfere in any manner with the shipment of any commodity to Italy, pending determination of the suit. Special significance attaches to this move in view of the fact that

the Board has never issued an order defining oil, cotton, scrap iron, and copper, as "war supplies." What we have here is a statement of purpose by interested parties who have war goods to sell, and who are determined to sell them, no matter what the wishes of the Government may be.

We have now reached a situation so serious that, in our judgment, the President would be fully justified in calling a special session of Congress to consider it. It is evident that the last Congress "counseled" the Administration and, more specifically, the Secretary of State, to omit nothing that would insure neutrality. To sustain this counsel, it enacted legislation which vested the President with limited powers over shipments to foreign countries. Possibly Congress was not aware at the time that it had yielded to the war mongers and the munition manufacturers, but the truth is, as we pointed out at the time, that the Neutrality Act was not calculated to check this gentry in any serious manner. The President accepted the Act, not because he deemed it sufficient, but because it was the best he could get at the time. It empowered the President to warn and advise, and it compelled certain corporations engaged chiefly in the manufacture of munitions to register with the Secretary of State, but at that point it ended.

If the embargo is to have any effect at all, it is perfectly obvious that we must have something stronger than the present Neutrality Act. There can be no doubt whatever that the temper of the American people is absolutely against our participation in any foreign war, whatever may be the pretext, and against all offensive war. The frightful disorders during the World War when murderous munition manufacturers collected hundreds of millions from all the nations involved, are still clear in the minds of our people, for the machinations of these same dastards since the so-called Peace of Versailles have not allowed

that bitter memory to fade. What is imperative at present is not merely an official statement that the American people do not want war, but proof in the form of an inclusive embargo that they are determined that no nation which makes war shall have aid from this country.

War cannot be long carried on by any nation which is forced to rely entirely upon its own resources. In the World War, previous to our entrance into it, the propagandists made this country their favored abode, and worked hand in hand with every dealer in war materials to sell to all the combatants. A similar condition is now found among us. It can be met only by legislation which forbids not only foreign loans, however these may be disguised, but also exports of whatever kind. The evasive distinction between "munitions" and "war materials," between "normal" and "abnormal" exports, must be abolished. The demand of the American people is that if a nation makes war, it shall proceed on this barbarous course with no help of any kind from the United States.

Should the President use his great influence to establish an embargo of this inclusive character, he will have the support of the vast majority of the people. His sole opponents will be men who have never hesitated to reap golden profits by stirring up discord throughout the world. No people wants war. After the first flush of manufactured patriotism has cooled—and the cooling comes quickly—governments give the individual the choice between enlisting and going to prison. An inclusive embargo, impartially enforced against every nation at war, will not only keep us out of war, but aid in changing world peace from a vision into a reality.

### Stage Censorship

**L**AST month the Mayor of Chicago had recourse to the law, and promptly suppressed a vile play which has been shown in New York for more than two years. The case was fought bitterly, but it ended in the Federal courts, with the Mayor sustained on all counts.

The stage as well as the public would be greatly benefited were similar action taken in every city, beginning with New York. Perhaps we need an association, similar to the Legion of Decency, to stiffen the spines of the public authorities who, particularly in New York, turn a blind eye on what Gene Buck has recently styled "the obnoxious indecency of the dominant modern drama." In an interview published in the *New York American*, Mr. Buck protests that while he is proud of his long connection with the stage, he is filled with indignation and disgust as he views the plays which are housed on Broadway. Almost without exception, they are "full of profanity, cursing, and blasphemy. It sickens my soul to see the theater degraded by what can only be called a 'jag' of blasphemy that gets worse every week." These vile productions are debarred from the radio and the moving pictures, he observes, "and are sluiced to the stage which appears willing to accept anything." Unless the producers get back to decency, Mr. Buck believes that some new form of censorship by law is inevitable.

We bow to Mr. Buck's superior knowledge of the modern stage, and we also share his unspoken hope that our legislatures will sheer clear from any new type of censorship. We have statutes enough, and the law as it stands is amply sufficient to deal with the improprieties of the modern stage. What is needed is officials who will enforce the law. Chicago has shown what can be done by an official who takes his work seriously. Too often these cases are handled in so inefficient a manner that the defeat of decency is inevitable.

Since the stage is no longer a national influence, but is confined to New York and a few other large cities, a national association such as the Legion of Decency seems scarcely necessary. Local associations, strong enough to compel the local officials to enforce the law, would probably suffice.

### Will Social Insurance Fail?

**W**E can never answer that question until we try social insurance. It is very much like asking, "Does capital punishment deter?" in a country which, practically speaking, abolished capital punishment more than two generations ago. One point, however, is certain. Even if the Social Security Act is sustained in its main sections by the Supreme Court, the policy has a very hard road ahead of it.

Last week we cited Dr. Gray, of New York University, who asserts that at least twenty-four, and possibly forty-one, States are prohibited by their Constitutions from enacting legislation which will enable them to co-operate with the plan set up in the Act. A few days later the Act was subjected to sharper attack by Abraham Epstein, and his criticism is the more incisive in view of the fact that for many years Dr. Epstein has been working to popularize Federal old-age and unemployment insurance. The planning of an American social-security policy necessarily called for the most careful thought and deliberation by men who have studied the problem in this country and abroad, but the pressure of political needs "turned it over," according to Dr. Epstein, "to four of the busiest members of the President's Cabinet, and to Mr. Harry Hopkins."

What they submitted to Congress is "a perfect labyrinth of constitutional and administrative puzzles," but a well trained Congress adopted it "without serious debate." As it now stands, the Act includes ten basic subjects, with three different theories of governmental operation, the whole necessarily connected with fifty-two different Federal and State taxing systems. In other words, according to Dr. Epstein, the Act is what is commonly known as a "mess."

Of the three methods of relief used in the Act, the first is that of grants in aid to the States. However foreign to the spirit of the Constitution this method may be, it is now so well established that protest is futile. The second is a Federal-State tax-offset scheme for unemployment insurance, under which the Government will make a profit, by allowing a rebate of but ninety per cent of



the three-per-cent payroll tax in States which have adopted insurance laws. The old-age insurance, finally, is a direct and completely Federal plan. The constitutionality of the second and third methods are open to serious doubt, and should the Supreme Court rule against them, it will be necessary to study the whole field again from the beginning.

It may be assumed that no one seriously opposes the need of providing for the aged and the unemployed. But it is becoming clearer every day that the Security Act needs serious revision before it can be expected to make that provision at a cost which the country can bear.

### "Liberalism" in Mexico

A LETTER in the New York *World-Telegram* for November 30, signed by the Rev. Ignatius W. Cox, S.J., professor of ethics at Fordham University, presents one of the most devastating criticisms of Dr. Harry Elmer Barnes which we have seen for many months. To lay bare the errors that lie beneath this pseudo-scientist's assumption of omniscience is not, it must be admitted, a task of great difficulty. But Father Cox applies the knife with unusual skill, and at the end of an operation which separates Dr. Barnes from his drivel, very little, naturally, is left of Dr. Barnes.

Much nonsense has been written about the alleged progress of civilization and freedom in Mexico within the last ten years. Up to the present, we have been ready to concede the prize for ineptitude and ignorance to the *Nation* and to similar publications which, as Msgr. Ryan of the Catholic University once remarked, are liberal, but only in spots—with the *Fellowship Forum* and its appeal to the illiterate, a close second. But this rating must be revised to put Dr. Barnes at the head of the list. Commenting on the letter to the Knights of Columbus, in which President Roosevelt announced his unwillingness to recede from a policy which has supported atheism and Communism in Mexico for some years past, Dr. Barnes announced in his most pontifical manner that the chief purpose of the scoundrels now scourging that unhappy country is the establishment of "religious liberalism."

If the Mexican Government today stands for religious liberalism, then words have indeed lost their original meaning. Father Cox leaves it an open question whether Dr. Barnes speaks from the plenitude of an ignorance almost unfathomable, or from malice. Reviewing the statements which Dr. Barnes has poured forth in his syndicated newspaper column, and in his occasional published volumes, and assessing the percentage of errors which they contain, we incline to believe that the man's chief fault is not malice, but ignorance joined with an inability, for which he may not be wholly responsible, to see fault in any man or faction which attacks the Catholic Church and her teaching. If this analysis be correct, Dr. Barnes, viewed from a moral standpoint, may be excused, but nothing is left for any claim he may make to be considered seriously by intelligent men.

One instance alone, cited by Father Cox, suffices to do

away with the assertion that the Mexican Government is establishing religious liberalism. In at least four States, Yucatan, Hidalgo, Michoacan, and Guanajuato, a pledge must be signed by all teachers. Every applicant must swear that he is an atheist and an irreconcilable enemy of the Catholic Church, that he will endeavor to destroy the Church, and that he unconditionally accepts the program of the Socialistic school. Even in States where this pledge is not demanded, it is understood that the teacher will do his best to teach the children atheism, and to stir up in their hearts hatred of Almighty God and of religion. Should the teacher refuse, the school will be closed. In Monterey on February 10, 1935, twenty-seven schools which refused to blaspheme God and abjure religion were closed. Dr. Barnes has spoken in the most contemptuous terms of the movement in various States of the Union to oblige teachers to take an oath of allegiance to the State and Federal Constitution. A little of this indignation might have been spared, it seems to us, for use against the tyrants who force Mexican teachers to blaspheme Almighty God, or to relinquish their work in the schools.

"If this is what Dr. Harry E. Barnes calls religious liberalism," writes Father Cox, "American Catholics and all Americans who love their Constitution and religious liberty must beware of Dr. Barnes' 'religious liberalism'." A glance at the record shows that we must not underestimate the ignorance of Dr. Barnes which at times resembles an unfathomable well. Hence it is altogether possible that Dr. Barnes wrote of religious liberalism in Mexico in utter ignorance of what has been going on in Mexico for more than a decade. Yet it is also possible that the aim of Dr. Barnes, and of other spotted liberals, is to promote in this country the war against God, against Christian morality, and against all forms of religion which acknowledge God's supremacy. Whatever the truth may be in this case, the effect of any movement which defends the atheistic Mexican Government is to foster atheism both in Mexico and in this country.

### The Vertical Union Replies

IT is quite evident that President Lewis, of the United Mine Workers, is not to be daunted by sharp words. His answer to the American Federation of Labor stated clearly that although he hopes he will not wreck the Federation, he intends to hold fast to the vertical union.

Whether the vertical union can be adopted without wrecking the Federation, as it now exists, is a question that cannot be answered with finality. At the San Francisco convention in 1934, Mr. Lewis gained a tremendous advantage when he won the adoption of his resolution to charter vertical or industrial unions in the mass-production industries. Since that time charters have been granted by the Federation to workers in the automobile and rubber industries, although it is claimed that these unions are not completely vertical. At the convention at Atlantic City last October, Mr. Lewis and his party tried to enlarge these charters to include not only the mass-production workers, largely unskilled or semi-skilled, but also

the skilled craftsmen. On this issue the convention wavered, but ultimately the supporters of the old crafts unions won by a vote of 11,000 to 8,000.

We can sympathize with the heads of the old unions who feel that a well tested device ought not to be discarded in favor of a plan which has yet to be tried. Nevertheless, the movement for the vertical union, particularly in all mass-production industries, cannot be stopped. If it succeeds in giving the wage earner everywhere a better chance to protect his rights, labor has won a tremendous advantage even if the old A. F. of L. must be completely reorganized, or even set aside for another Federation. What labor desires, and needs, is not forms of organization but substantial gains.

### Note and Comment

#### Choosing Colleges

**E**DITORIALIZING in its Thanksgiving issue, the *Fordham Ram* has some thought-provoking paragraphs that merit the serious meditation of those Catholic parents who contemptuously pass by religious schools that their children may be graduated from the so-called great universities.

The Catholic college has much for which to offer thanks. We are free from the European radical professor, that dynamic personality who forever brings with him the woes of his compatriots and spends his every moment publicizing his lamentations on the unfortunate state of his native land—his home, the Social Problems Club; his love, picketing some consulate; his ideal, a hunger strike with its attendant publicity.

Then, too, we are free from the morass of conflicting philosophies which too many non-sectarian colleges permit in order to have no reflections cast on their "liberalism." Kant, Hobbes, Descartes, Marx, and others have their modern disciples whose minds are so broad that error is as welcome as truth. Fond of catch phrases which sadly limp under analysis, secretly delighted but ostensibly blasé when a class gasps, the man behind the desk confounds rather than educates. . . . Thankful, indeed, are we that our campus is dotted with elms rather than soap-boxes; that AMERICA takes the place of the *Daily Worker*. And our undying gratitude that baskets of eggs are missing each time the R. O. T. C. holds its harmless parades.

All these and much more are we spared. Yet the true Thanksgiving of the Catholic university lies not in the absence of modern collegiate absurdities. There are more positive grounds for the thanks of the students. We might become boringly detailed, yet there is no need. For we express our thanksgiving that Catholic philosophy is the vine and our colleges the branches.

Obviously the editor is appreciative of the opportunities which the discerning faith of his own parents afforded him, though the blessings for which he chants his *Te Deum* would all have been absent from his life had his academic lot been cast with a Yale, a Columbia, a Stanford, or any of our State universities!

#### Meeting The Challenge

**T**HE threat of Communism to American life and institutions is being met squarely by St. Joseph's College, Philadelphia. At the High School, Seventeenth

and Thompson Streets, the School of Social Sciences was opened on December 2, offering free evening courses in adult education. The courses are free and open to the general public. Their purpose is to instruct American citizens of both sexes in the fundamental and special problems of the modern world and in particular of the United States. Subjects offered are: Principles of Sociology; Ethics and Problems of Industry; Ethics of the Individual, the Family, and the State; Social and Political Movements in American History; Theories of Human Knowledge; Religion in the Modern World; Special Studies in Religion; Modern Systems of Education; Public Speaking; Modern Aspects of Literature; Natural Theology. These courses are supplemented by lectures on different current American problems, such as criminology, social legislation, banking, labor unions, community problems, the youth problems, international affairs, etc. The faculty are members of the faculty of St. Joseph's College and lay professors. Classes run from 7:10 to 9:30 p.m., three nights a week. Information on the school may be obtained from the Dean, the Rev. Richard M. McKeon, S.J., at the College. It is impossible for Catholics to ignore the tremendous progress that adult education has made in the United States in the last few years; yet who are more competent than our Catholic colleges to contribute to the movement that sure guidance in social and economic questions for which youth growing into adult years is now craving? A vast opportunity is now at the doors of Catholic education in this country.

#### First Houses

**T**HE dedication on December 3 of First Houses, Government experiment in slum clearance with relief funds, on New York's lower East Side, was hailed by the distinguished speakers on that occasion as the indication of a new sense of responsibility on the part of the public. It is no longer possible for us to be indifferent as to the housing facilities provided for our fellow-citizens. As Governor Lehman said: "Under the pressure of emergency people have acquired a new sensitiveness to human values and human needs. We are no longer indifferent to conditions which in the past we have taken for granted." While healthy living quarters and sunlit courtyards are in themselves no cure for crime, yet we begin to see that decent housing removes many of the circumstances that breed crime, and in the end save huge costs moral and material. Referring to the vision and ability of the City Housing Authority, the Mayor commented on the varied affiliations of its members: Langdon Post, Mary K. Simkhovitch, the Rev. Dr. E. Roberts Moore, Louis H. Pink, and B. Charney Vladek: "Where can you find a housing board to equal it; an idealist on housing, a social worker, a Catholic priest, and a Socialist? When the Housing Authority started, all it had was a law and an ideal." The work of that committee shows the readiness of the Church to cooperate where the genuine good of the people is concerned; the response that their efforts have evoked is an encouragement.



### Egyptian Christians

A DISPATCH from Cairo last week, not yet confirmed, reported that Haile Selassie had asked the Patriarch Johannes to intervene with the Italian Government for peace. This report reminds us of some ancient history about Egypt. Away back in the year 451, when the Council of Chalcedon condemned the heresy of Monophysism, nearly the whole of Christian Egypt, both priests and people, dissented. The history of Egypt immediately afterwards gets pretty complicated, but at the end of a hundred years there were two Patriarchs at Alexandria—one for the orthodox Catholics and the other for the heretical Monophysites. If you take the ancient noun "Aiguptios" and lop off its first and last two syllables, you will get the root "Gupt," which easily changes into "Copt." At present a vast number of Egyptians are Mohammedans. The Christians are split three ways. First you have the Coptic Church. Its 960,000 adherents are Monophysites, and its head bears the resounding title of "The Most Holy Pope and Patriarch of the Great City of Alexandria and of all the Land of Egypt, of Jerusalem the Holy City, of Nubia, Abyssinia, and Pentapolis, and All the Preaching of St. Mark." Next you have a smaller number of dissidents—people who are in schism from Rome but who refuse to accept the heresy of Monophysism. Thirdly you have the Catholic Copts, who are fully as Catholic as any Holy Name man named Murphy but who have their own non-Latin liturgy, law, and church language. Their head, appointed directly by the Holy See, is called "Patriarch of Alexandria of the Copts," and they number about 39,000. Of course, there are also Catholics of our own Latin rite living in Egypt, and a considerable number of Protestant Christians. It was to the Monophysite Patriarch, and not to the Catholic, that Haile Selassie appealed, acting through Abuna (or High Bishop) Cyril, who is head of the Coptic Church in Ethiopia.

### The Law At Georgetown

WHEN the Rev. Arthur A. O'Leary, S.J., was inducted into office as President of Georgetown University on November 23, 1935, he delivered an address on the University's traditional concept of collegiate education that elicited instantaneous and prolonged applause from the delegates of more than 300 sister institutions and learned societies. The next week he confirmed his words by deeds. Acting on the recommendation of the Regent of the Law School, the Rev. Francis E. Lucey, S.J., he announced that the entrance requirements of that department of the University would call for successful completion of the full four-year course in an accredited college of liberal arts. It may be added that no small part of the credit for this achievement must be awarded to Father Lucey, who has developed the graduate division of his department to such an extent that it has enrolled more candidates for the higher legal degrees, J.D. and S.J.D., than any school in the country. Naturally, the

opportunities for research and creative scholarship in Washington are unparalleled, especially in public law, while the wealth of judicial and legal talent for teaching purposes is exceptional. Adding the A. B. requirement for entrance will further refine the material which some of the most competent teachers in the profession are fashioning for high responsibility in the future.

### Parade Of Events

GUNS lying on the ground caused havoc. . . . A squirrel in the West shot a hunter. . . . A dog in Indiana riddled a basketball player's leg. . . . Yawners were moving to new highs, a Canadian woman yawning doggedly for eighty-two days. . . . The bold defiance of society by crime persisted unabated. . . . Daring burglars in Kansas City stole a bathtub. . . . Brigands kidnapped a cat in Texas. The prostrated owner was instructed to place the ransom in a tin can. . . . A moody sailor sailed away from his boat in the captain's bathtub fitted up with an outrigger. . . . The law introduced new repressive measures in its war on crime. . . . A woman in Oregon was fined one dollar for killing her husband and other stern sanctions were launched elsewhere to intimidate lawless spirits. . . . Meanwhile science was plunging forward on all cylinders. . . . The relation between falling temperature and falling hair was studied by a Chicago physician: the connection between meteorological changes and bald spots definitely established. That there may be an interrelation between rising temperatures and dandruff was hinted. . . . A cure for stuttering was found when it was noticed that stutterers crawling around on all fours became fluent speakers. Spellbinding stutterers crawling over lecture platforms was a sight envisaged for the near future. . . . Whether bald or hairy policemen made the best crime fighters was discussed by an upstate New York police department. . . . In Europe things looked a little brighter. King George of Greece upon his restoration to the throne removed the ban on street hand organs. . . . In Asia the Japanese were said to be very much displeased with the Chinese people for resenting Japanese occupation of Chinese territory.

*A copy of the Index for Volume LIII of AMERICA will be mailed to any subscriber on application to the publication office, 461 Eighth Avenue, New York, N. Y.*

## AMERICA A-CATHOLIC-REVIEW-OF-THE-WEEK

WILFRID PARSONS  
Editor-in-Chief

PAUL L. BLAKELY  
GERARD B. DONNELLY

FRANCIS X. TALBOT  
WILLIAM I. LONERGAN

JOHN LA FARGE  
JOHN A. TOOMEY

Associate Editors  
FRANCIS P. LeBUFFE, Business Manager

### SUBSCRIPTION POSTPAID

United States, 10 cents a copy; yearly, \$4.00  
Canada, \$4.50 . . . Europe, \$5.00

### Addresses:

Publication Office, 461 Eighth Avenue, New York, N. Y., U. S. A.

Telephone: ME 4-1101

Editors' Office, 329 West 108th Street, New York, N. Y.

CABLE ADDRESS: CATHREVIEW

Stamps should be sent for the return of rejected manuscripts

# The Heretic

G. K. CHESTERTON

(Copyright, 1935)

**A**T least on the human side of the transaction, the test and turning point of conversion is so entirely rational, and even rationalistic, that we are tempted to impatience with the irrationality with which it is discussed outside. It is a question of whether a certain messenger is or is not what he claims to be.

It is not a question of whether the message is exactly what we should expect it to be; it is not the point that there is nothing in it to surprise us, or nothing in it to puzzle us, or nothing in it that we should have put differently ourselves. It is not a question of whether we might have sent another message; it is a question of who did send this message.

A man brings me a note or a verbal communication from my friend Robinson, asking me to meet him at the sixth lamp post opposite the house with the hollyhocks in a street in Hungerford; and it is quite rational for me to doubt, on general grounds, whether the messenger comes from my friend Robinson at all. He may be cadging for a drink, or luring me into a den of thieves, or merely playing a practical joke and making me an April fool. But it is not rational in me to accept the message as genuine, and really coming from my friend, and really making an appointment, and *then* to say to the messenger, "Don't you think we could make it a house with sunflowers instead of hollyhocks, because hollyhocks are not my favorite flower?" Or, "Let's alter the sixth lamp post to the seventh because seven is such a lucky number." Or, "I can't imagine why he should be going to Hungerford, and for my part I shall go and wait for him in Hampstead."

This attitude is not rational, because it is not relevant to the very nature of a message, whether the message be the most trivial or the most tremendous. It is logical to doubt a messenger, or dismiss a messenger, or deny that the messenger is a messenger at all. But it is not logical to ask any messenger to alter his message.

This basic logic, the bare bones of the argument, is so familiar to us that we are tempted to irritation, as I say, when we find how very uncommon this common sense is in the contemporary crowd.

But there is a more subtle and sympathetic view of the whole matter, and there are finer degrees and shades of meaning than can be found in such a simplified syllogism. Even among those who reject the message, and among those who reject odd scraps of it, there are very various types, and some rather strange and baffling types. Only one of them need be picked out, in this particular practical sense, as the heretic.

I am not of course using any of these words in the authoritative sense of theological science, in which they would probably cover many things in theological definition, which I am only considering in their psychological

variety. And in this practical sense, there is one type of human being in history who may with special exactitude be called the heretic. He is not, for instance, the same type as the bigot; though it will most often be found that a bigotry is the corpse or fossil of a dead heresy. He is something utterly different from the mere unconverted heathen; and he is very nearly the opposite of the agnostic or the skeptic.

The queer thing about the heretic is this. We all know that heresy actually means picking and choosing, as my imaginary man picked out bits of Mr. Robinson's letter. But there is a quality about the picking and choosing of heretics, and especially of the great heresiarchs, which has not always been adequately noted. The mystery of Mohammed or Luther or Calvin, or any of the great founders of heretical systems, has always been this; first, that they accepted the idea of a Divine system as already established; then that they doubted and then denied that the old system was Divine; and, third and most amazing of all, that they never doubted for a moment the one doctrine which they had chosen to accept in a system that they denied, and never seem to have dreamed that anybody could ever venture to deny that.

Such a heresiarch was his own witness to the fact that a man could deny a thousand things that had been counted Divine. But he does not seem to have expected anybody to deny any particular thing which he happened to refrain from denying. If he had saved any one relic out of the riot and destruction, he seems to have assumed that everybody till the end of the world would always save that one object in any riot and any destruction. This is the eccentricity which distinguishes the original heretic from the skeptic or even the rather inconsistent critic. It is the fanaticism with which he affirms the one thing that he does not deny.

His place in the parable above suggested is not that of the man who rejects the messenger, or accepts the messenger, or even makes fancy alterations in the message. He is the man who fixes on one feature in the messenger's story, and makes that, not only more important than the rest, but more important than anything and everything. He will turn against everything else, contradicting and cursing to any extent. He will profess to avoid Hungerford as if it were hell. He will tear up all hollyhocks everywhere, as if they were a poisonous weed or a plantation of upas. But the sixth lamp post is not only fixed but sacred; a lamp to guide all our feet, a light that lighteth every man that cometh into the world.

This is not an exaggeration, touching the history of heresy. For instance, the Puritans treated the seventh day exactly like the sixth lamp post. In a hundred other ways they set themselves to starve and stunt and dis-color nearly all kinds of ritual or religious pageantry.



Through the remains of their prejudice, thousands of modern men are still haunted with that one bit of thoroughly bad psychology and educational theory; the notion that all ceremonial is meaningless or deadening or dangerous to sincerity. They managed to hold this in spite of their devotion to the Old Testament, which is stuffed full of ceremonial. And yet they froze hard into a fanatical concentration on the Sabbath. It was a particular part, not only of the Christian tradition, but of the peculiarly complicated and ritualistic Jewish law. And they ultimately produced the Scottish Sabbath, which was considerably more gloomy than the Jewish Sabbath.

But the odd thing is that it never seems to have struck them that men might deny the Sabbath as they denied the Sacrament. Nor is this merely a question of the tremendous tradition of the Sacrament in the story of Christendom. It would arise in any case from the actual position of the Sabbath in the story of Jesus of Nazareth; in the most direct and simplified appeal to the story in the New Testament.

It would be much easier to make a primitive Gospel attack on the thing they retained than on the things they rejected. There is really no evidence whatever that Jesus Christ disapproved of ritualism. He always referred to the services of the temple, which were enormously ritualistic, as the normal national religious duty of His people. He introduced the ordinary official offerings and presentations into His parables, and always in a good sense.

The one and only Jewish institution which He might be represented as quarreling with was the Sabbath. Nobody accused Him of denouncing the sacrifices or the seven-branched candlestick; people did accuse Him of

blaspheming the Sabbath. And yet, by some huge unnatural upheaval and inversion, these typical heretics managed to terrorize whole nations with a blind idolatry of the old Jewish Sabbath; when they themselves were frightened of lighting a candle and hated even the shadow, or mystical repetition, of a sacrifice.

This is only one historical example; there are hundreds in history. The point is that the heretic is a fanatic about one thing, and a skeptic about a hundred things. And yet he always finds the thing for which he is fanatical in the system about which he is skeptical.

Now there are not only numberless examples of this contradiction in former times; but there is an even more contradictory form of the contradiction in modern times; about which I may attempt to write something here on a later occasion. But it will be best to conclude here upon the clearer and more virile religious errors of which the Puritanism of the seventeenth century was perhaps the last.

The Calvinist was ready to kill three-quarters of Christianity and to die for the last quarter. But at least he did know that his one favorite fragment of Christianity was Christian. In modern times we are surrounded with a new and more ignorant class of heretics, who know so little history that they do not know even their own history; or the history of their own ideas. At bottom, however, they proceed upon the same strange principle, both in relation to the things they believe and the things they do not believe. They do not know where their own belief came from; and they certainly do not know where their own unbelief is going next. But they are so amusing as to require separate treatment.

## St. Thomas More and America

NOEL MACDONALD WILBY

IT does not appear to be generally recognized that America can evidently claim the first missionary akin to St. Thomas More. (The Jesuits of his family who served on the English "Mission" were, of course, in their own land.) It is just about 300 years since Father Thomas Copley, S.J., sailed to America as Superior of the Maryland Mission. He was the oldest great-grandson of Margaret Giggs, orphan relative of More, and wife of his adopted son, Dr. John Clements. He renounced his fine inheritance to obey the call "Follow Me" in his youth, and his whole life proved worthy of the most illustrious traditions of his family.

Margaret Clements is remembered as one of the noblest women of Catholic history for her heroic assistance of the monks of the London Charterhouse imprisoned in Newgate in the summer of 1537. While they were being starved to death there, helpless, chained two together with their hands bound behind their backs to the dungeon walls and never released even for a moment, she disguised herself as a poor woman and contrived to gain admission to their loathsome den, feeding and cleansing them, giving them clean linen. When her ruse was in danger of

discovery, this valiant woman managed to climb onto the roof, and through an opening lower food on a string near their mouths. But they could not reach it; the jailer grew too nervous to admit her, and so they perished there in their chains.

John Clements had been adopted by Thomas More while he was a boy at Dean Colet's new school by St. Paul's in London, and acted as pupil teacher to his children. "I entertain no slight hope," More wrote to Erasmus, "that he will be an ornament to his country and to letters." That hope was abundantly justified. His brilliant career at Oxford, More's own university, was crowned with two successive novel distinctions: he became Cardinal Wolsey's Reader of Rhetoric and then Professor of Greek. Later he gave up his work there to devote himself to medical studies, rising rapidly in this profession. Henry VIII sent him to attend his fallen favorite, Cardinal Wolsey, at Esher. He married his former pupil, Margaret Giggs, in 1526.

In the reign of Edward VI Dr. Clements decided to take his family into exile for the safety of their Faith; "and so betaking themselves to voluntary exile, left their

own country, livings, and rents, and with Abraham seeking only to serve God, the first family that came over to the Low Country, with all their household and children. Their first abode was at Bruges," where they would find a cordial welcome from the many friends of More.

On the accession of Queen Mary at her brother's death Dr. Clements returned to England and his forfeited estates were restored to him. Throughout this reign he continued to practise at his old home in Essex. Honors in his profession fell upon him thick and fast, and in 1555 he became President of the Royal College of Physicians. But on the accession of Elizabeth he went into exile once more, with unfailing courage, returning to Mechlin, where both he and his wife died.

Their only son, Thomas, followed his father's profession and married, as did two of his sisters; Dorothy became a Poor Clare and Margaret entered St. Ursula's, Louvain—a red-letter day in the history of that community. Her sister Helen (grandmother of Father Thomas Copley of Maryland) was also educated there, but married Thomas Prideaux, of a well-known Devon family, an exile for the Faith. She had one daughter, Magdalen, who was the mother of the missionary. She maintained the More family tradition of learned women, and was a fine musician, poet, and painter. She married another distinguished Catholic exile, William Copley, second son and heir of Sir Thomas Copley of Gatton, in Surrey, who had, curiously enough, been a "hot heretic" under Queen Mary and a devoted Catholic under Elizabeth. His son William was an equally valiant confessor for the Faith, and maintained his four children on his Spanish pension alone, during the long years of his disinheritorship as a recusant. The first child of this splendid couple was our Father Thomas Copley, but his brother William became heir to the Copley estates. Both daughters became nuns in their venerable great-aunt's foundation of St. Monica, Louvain, to the great joy of the blind old lady "who felt them though she could not see them."

Thomas Copley went to England at the age of nine when his parents recovered their estates (given by the Queen to a heretical cousin) at the accession of James I, and went to live at their own home, Gatton, Surrey. There he probably had as tutor a disguised priest. In 1610, as a young philosophy student boarding in the convent chaplain's house at St. Monica's, he witnessed his sisters' clothing and shortly afterwards, "taking Our Lord for his part and portion" entered the Jesuit novitiate, Louvain.

Thomas Copley adopted an alias which is extraordinarily interesting in a kinsman of Thomas More. Henceforth he was known as Philip Fisher, surely not without the evident reason, devotion to the martyred friend of Thomas More. The name of his colleague, Father Andrew White, "the Apostle of America," is also noteworthy; whether by coincidence or not, it is the surname of John Fisher's step-father and the name of the apostle to whom his cathedral at Rochester was dedicated.

Several of Philip Fisher's kindred had preceded him to this Novitiate, founded by the famous Father Robert

Parsons and adorned by the virtues of the martyr Thomas Garnet. Here, too, Father Andrew White studied, and Father Henry More, great-grandson of the martyr and historian of the English Jesuits. Philip Fisher's own novice-master was none other than the famous John Gerard, S.J., whose autobiography outclasses all modern thrillers.

Shortly after his ordination Philip Fisher was sent to England, where his presence as a priest was first reported in 1624. When, however, he had survived nine years of constant perils suggestive of St. Paul's own record, this enterprising young Jesuit secured for himself royal protection, through influential friends at Court!

Two or three years later he was appointed Superior of the Jesuit mission to Maryland. He made his home there at St. Mary's City, the old capital, and his chapel was the former wigwam of an Indian chief converted by Father Andrew White. His zealous labors soon resulted in a rich harvest. According to the Annual Letters for 1639:

The attendance at the Sacraments here is so large, that it is not greater among the Faithful in Europe, in proportion to their numbers. . . . The sick and the dying, who were numerous this year, and dwelt far apart, have been assisted in every way, so that not a single person has died without the Sacraments. We have buried very many, but we have baptized a greater number.

Father Copley was succeeded as Superior by Father Ferdinand Poulton in 1638, but in the following year he shouldered the burden of responsibility again. His immediate work lay for some time chiefly among the English residents in St. Mary's City; he converted most of the Protestant emigrants from England in 1638. Later on, he extended his labors for many miles into the surrounding district and towards Charles County, among settlers and Catholic Indians alike. In the home of his friend, the Hon. Robert Clerke, Calverton Manor at the head of the Wicomico, one room always at his disposal became known as "The Priest's Room." He ministered to his flock at another friend's place, Luke Gardiner of St. Clement's Bay, and he was particularly esteemed by Thomas Green, the generous Governor who made many gifts to the Church. His intimate friend and long-time trustee was one of the Catholic founders of St. Mary's, the illustrious Cuthbert Fenwick.

The testing time came in 1645 when the Civil War raging in England roused active bigotry even as far off as Maryland. Both Fathers White and Copley were "seized by some of the English invaders from Virginia, the avowed enemies of civil and religious liberty" and carried prisoners to London, in irons, "to curry favor with the Parliament," and accused under the penal laws. Both, however, were acquitted; for they pleaded they had not entered England of their own will, they had been "forcibly and illegally brought thither."

After an interval Father Copley boldly returned to Maryland, whence he wrote in 1648 to the General of his Order:

Our Very Rev. Father in Christ,

At length my companion and myself reached Virginia, in the month of January, after a tolerable journey of seven weeks; there



I left my companion and availed myself of the opportunity of proceeding to Maryland, where I arrived in the course of February. By the singular Providence of God, I found my flock collected together, after they had been scattered for three long years; and they were really in more flourishing circumstances than those who had oppressed and plundered them. With what joy they received me, and with what delight I met them, it would be impossible to describe, but they received me as an angel of God. I have now been with them a fortnight, and am preparing for the painful separation; for the Indians summon me to their aid, and they have been ill-treated by the enemy since I was torn from them. I hardly know what to do, but cannot attend to all. God grant that I may do His will for the greater glory of His Name. Truly, flowers appear in our land; may they attain to fruit. A road by land, through the forest, has just been opened from Maryland to Virginia; this will make it but a two days' journey, and both counties can now be united in one Mission. After Easter I shall wait on the Governor of Virginia on momentous business; may it terminate to the praise and glory of God! My companion, I trust, still lies concealed, but I hope will soon commence his labors under favourable auspices. Next year I trust to have two or three other colleagues, with the permission of your Paternity, to whose prayers and sacrifices I earnestly commend this Mission, myself, and all mine.

Dated from Maryland this 1st March in the year of God 1648.  
I remain, your Very Rev. Paternity's most unworthy servant  
and son in Christ,

PHILIP FISHER.

In 1649 the Act of Toleration secured peace, and another Jesuit came to help Father Copley, as well as his devoted laymen, including Surgeon Henry Hooper and the invaluable Ralph Crouch, with whom Father Copley established Maryland's first Catholic school. He also founded two Jesuit houses, St. Inigoes and St. Thomas's, afterwards of great influence; many descendants of his flock crossed the Atlantic (a terrible undertaking then, especially for women) to enter the Religious life in Europe.

On July 14, 1652, Thomas Copley, or Fisher, went to his eternal rest. Though the place of his death has not been recorded, "his memory is held in benediction," and the good seed he gave up all to sow, so devotedly, has long since increased and multiplied, and has borne fruit a thousandfold. Thus has there been forged a link between St. Thomas and the United States.

## The Catholic Reply to Communism

JOHN LAFARGE, S.J.

### III. The Test of Institutions

IT is evident that there can be no adequate reply to Communism without profound reforms in our governmental administration. If the state itself does not act upon Christian principles, if social justice is sacrificed for political expediency and private gain, there can be no stemming the tide of revolt and protest. The National Religion and Labor Foundation, representing 4,700 non-Catholic clergymen, issued a statement on November 29 addressed to President Roosevelt, to the effect that "there can be no permanent recovery as long as the nation depends upon palliative legislation within the capitalistic system," and urging the President to do all in his power to encourage the cooperative movement, to bring about the nationalization of basic industries, to strengthen trade unionism, and to ensure the observance of civil liberties.

Whether we accept or not the ideas of these clergymen as to what is the best policy for the civil government to pursue, one thing appears certain, and is impressed upon us by the words of "Quadragesimo Anno," that no merely governmental reforms will achieve their purpose unless the foundation is laid by a reform in morals, both personal and social. The classic instance for all time was the experience of Pope Pius IX, who, as ruler of the Papal States, initiated a grandiose series of reforms, educational, social, economic, and political, in accordance with the most enlightened thought of his time. Yet the reforms failed. The very elements upon whom the saintly Pontiff relied to applaud and further his work turned scoffingly against him, and a second Palm Sunday was enacted in the streets of Rome, when Hosanna's of praise were succeeded by the demand to exile the Father of

Christendom. As has been acutely observed, it was the fact that Pope Pius' reforms *were* reforms, and not mere gestures, that turned the "liberal" element against him.

While Catholics have their job to do in working for the reform of government itself, in accordance with justice, charity, and American tradition, the immediate work to be done is in the field of such social institutions as can be established by voluntary effort. Ideas do not convince unless they are exemplified by virtues. But virtues cannot lastingly affect society unless they are embodied in institutions which will give them form and stability. The Church has always recognized this, and was never content with mere general preachments. When she advocates following the evangelical Counsels, she insists that institutions in the shape of Religious Orders or Congregations be established, where people will bind themselves by rules and vows to observe poverty, chastity, and obedience. She is not satisfied with preaching charity, she insists that it should take permanent form in a confraternity, an organization, or a religious institute. In this the Church follows the example of the Divine Author, who was not content to spread doctrines but founded on earth a visible spiritual kingdom.

The type of institution which most readily and directly exemplifies the social virtues of Christianity is that of a cooperative nature. Cooperation is an entirely Christian idea. The Saviour began by preaching the value of cooperation in the quarter where it might least be expected: in the intimate, personal field of prayer: "Wherever two or three are gathered together in My Name," etc. It was preached by St. Paul, as the basic principles of a Christian community, and has been preached by the Church in one form or another ever since.

Cooperation in the realm of *material* needs is also a Christian and Catholic concept. In our own times, we need only see the blessing that the Church gives in every country where it is set on foot to the plans for cooperative credit, such as the credit union or *cassa rurale*, that was promoted in his earlier days by Pope Pius X himself. Cooperation in its widest extent is the burden of the great social Encyclicals of our day. "Quadragesimo Anno" proposes it between all persons and groups that are concerned in the industrial process. In fact, the denial of such a possibility is a basic tenet of Communism.

If we study and summarize the teachings of Catholic authority and Catholic theologians and moralists of our times, we find that the master concept which they propose for the salvation of society from self-destruction and chaos is that of cooperation, from which shall be excluded no individual, race, or class. The voluntary assumption of corporative forms by industry, which is an entirely different matter from state-imposed corporatism, is an outgrowth of the cooperative idea. The cooperative principle, in the Catholic concept, applies to individuals, to nations, and to racial groups within the nation. It is an idea as all-embracing as the big wide world; as intimate as the family circle, the model of all cooperatives.

If Christianity, which brought the cooperative idea into the world, were today its exclusive exponent, the task would be simple. Christianity stood in the ancient world, as it stands in certain primitive pagan countries today, as the exponent of a principle which of itself illustrates the superhuman origin of Christianity. The matter is complicated to some extent by the fact that the cooperative principle has been taken up by religiously minded non-Catholics with an enthusiasm and persistency that is hard for us to parallel. The United States will be toured, in the near future, by one of the most devoted apostles of economic cooperation that the world has ever seen, the Japanese Evangelical Christian, Toyohiko Kagawa. Of Mr. Kagawa's personal heroism, that caused him to bury himself in Franciscan poverty for seven years among the outcasts of the slums of Kobe, of his burning religious faith, that has poured itself out in writings and addresses, there seems no shadow of doubt.

Nevertheless, the enthusiasm shown for this principle by our non-Catholic friends is but a minor complication. It is but a confirmation, which we can indeed welcome, of the traditional Catholic attitude on the matter. The same may be said of the elaboration which has been given to the cooperative movement from a purely secular angle, such as among the Finns and other national groups in America, and by the flourishing Cooperative League of America. The real problem is caused by its use as a powerful engine of Communist propaganda.

Communism hails the cooperative idea as its own. The Communist society, in theory, is the cooperative society, in which cooperation will simply take the place of government, cooperation, however, on a basis diametrically opposed to the Christian concept.

What course can we take with regard to the cooperative movement? Shall we ban the cooperative idea with

bell, book, and candle, on the ground that the Communists claim it as a movement towards *their* new social order, somewhat as the Antarctic continent is claimed for various nations by persons who have but set their foot on its fringes? The other course is for the Dutch to take Holland, as it were, for Catholics to assert the cooperative ideal in such a fashion as to make it *evident* that it is a distinctively Christian and Catholic ideal. This means the direction of Catholic social action into a very much wider field than that of merely remedial or preventative action: its extension into the work of forming cooperative institutions that of their very nature illustrate the teachings of the Catholic Church. The immediate test, or battleground, with Communism is in the field of voluntary social institutions.

This proposal brings up two further questions, which I shall attempt to answer as the conclusion of these reflections on the Catholic reply to Communism. First, it may be asked, what type or kind of cooperative institutions that can be established by voluntary effort, will be an *effective* reply to Communism? My answer is, that it will be effective just in so far as it actually demonstrates the moral and religious principles of Catholicism. For we can safely assume that when these principles *are* demonstrated in act, they are such as will win the hearts of any but the most embittered and perverted minds. After all, it is only by parading certain Christian virtues, isolated from their spiritual setting—such as care for little children or respect for the dignity of labor—that the Communists themselves can win adherents to their cause.

In order that the true beauty and spiritual power of the Catholic cooperative idea shall appear, it would seem that it must find its natural setting in that which is the natural setting of all Catholic religio-social activity, the parish. It would seem, too, that it should find its center and its inspiration in that mystery which is the very heart of parish life, the Holy Eucharist, as Sacrifice and Sacrament. While the cooperative idea deals directly with such purely economic matters as consumer's prices, joint purchasing, and credit, it is nevertheless the application of the Christ-life to these mundane matters. The Christ-life, in turn, finds its inspiration in the liturgy and the Mass, and its setting in the parish, as part of the constitution of the Church. Socialism and Communism grew up among the working classes of Northern Europe because the application of the Christ-life to the material needs of the poor had departed from traditional Christian ideals, and the "apostasy of the working classes" was the result.

Today these needs, being vastly more complex, can be met only by such institutions as are adapted to the problems of the times, but the same spirit of charity, of personal service, of mutual helpfulness, courtesy, and thoughtfulness, of self-sacrifice, of reverence for constituted authority, of trust in Divine Providence, of fervent and common prayer, is the pledge of success today, as it has forever been in the past.

But how can such institutions be formed and propagated? Parish life, as we know, is not a matter that grows of itself. It is the fruit of education, from the primary



school to the university. The school is the nursery of the parish, as the parish is the mother of the school. Nor can cooperative institutions just grow of themselves. They are the result of careful planning and of thorough education of those who are to take part in them. The logical center for the development of cooperative works inspired by Catholic teaching would seem to be the Catholic school or college, where methods and principles can be studied at leisure, the field of actual accomplishment surveyed, and plans matured and put into execution.

That a Catholic school can succeed in promoting a certain type of cooperative institution, is shown by the example, already classic, of St. Francis Xavier University in Nova Scotia, where the economic life of a whole section of the Maritime Provinces has been transformed by the methods of study and promotion elaborated within the walls of the University, taught by study clubs within the parishes, and set into effect under the guiding hand of the local clergy and the Bishop.

An immense and fruitful task would appear to be laid upon the Catholic schools and colleges of this country, in studying and promoting the application of the Christian idea of cooperation to the economic needs of our time, as well as to the relations of social, industrial, racial, and national groups, as members of the Mystical Body of Christ. This is not meant as confining this study or its fruitfulness to Catholic schools alone. Catholic students where located or however associated can profitably engage in such a work, provided they have the competent equipment for such a task. But this equipment would seem to be provided by the Catholic school more effectively than can elsewhere be obtained, provided ample use is made of the vast experience of non-Catholic and secular agencies in promoting this type of work. If this is done, Catholic promotion of cooperative activities will serve not only for our own good, but for the inspiration of those numberless men of good will outside the Church who look to us not only for "cooperation," but for a certain degree of leadership as well.

I believe that the advance of Communism can be halted, even vanquished, if there is concerted effort on the part of Catholics to this effect, and that this is the historic task laid upon American Catholicism at the present moment.

I believe that if this concerted effort is not made, and if every vestige of personal ambition, self-love, worldly pride, place-seeking, and petty rivalry is not utterly sunk in the process, that Communism's advance is inevitable, until we find it sitting in the high places, taught in the schools, and dictating the lives of every man, woman, and child in this country.

As prime movers in this concerted effort, under the supreme guidance and direction of the Hierarchy, I see our scholars and theologians, elaborating that unity of doctrine and practice which meets the Monist, Neo-Realist, and Marxian challenge to the mind. I see also our youth, engaged in the work of converting their fellow-men, particularly the younger generation of every description, to the true concept of social justice. I see our Catholic educators studying and teaching how social justice may

be put into effect through the cooperative institutions natural to the Christian tradition. And I see our parish clergy as mediators between God and man in the permanent and truly Catholic realization of such institutions, with their lesson of a Divinely replenished life for which a starved world craves.

If all this picture cannot be realized at once, let us not take that as an excuse for doing nothing. The Gospel tradition is to begin *here and now*, to plant the seed that the tree may grow. The work of the counter-wave to the "greatest crisis since the Reformation" has begun, as a glance over Catholic Action and Catholic activities in this country will show. It is for each individual to further it by work and prayer as best within him lies.

## Art, Bars, and Rumpus Rooms

MARY E. McLAUGHLIN

THE article by Father LaFarge in the *Messenger of the Sacred Heart* for October, regarding the intention for that month, "That Faith May Guide the Arts," set me to thinking of the art combined with the Faith which I had known in childhood and which Father LaFarge writes is now missing in our daily lives.

My first acquaintance with this ideal marriage was through a paper panel picture of a guardian angel hovering over a child in a cradle. This hung over my bed and is one of the very earliest things that I can recall. The majestic sweep of the wings of the angel is what I still remember and the feeling of protection that he inspired. The gorgeous pink robe I thought the most beautiful raiment on earth, though I now believe that this cheap panel was probably a give-away by the grocer, perhaps, or else was purchased for a few pennies. But no one of Fra Angelico's angels in the original could have been more inspiring to a king's daughter than was this angel to me. It might not have been good art; perhaps not even a good copy of even a mediocre original, but it was certainly good Catholicism.

I often wonder why educated, wealthy Catholics betray such little faith and originality in fitting up playrooms and nurseries for their children now that the new psychology has done for so many mothers and teachers what the Church has always done: teach the child through the senses. I see nurseries, rumpus rooms, and play rooms galore whose only equipment for the child is usually some shelves, a box for toys, a yard of blackboard, some large cubes in primary colors, perhaps an elfin wall-paper border or a quilt or sampler embroidered with the Mad Hatter or with the alphabet. I know a father who sent to France for the wallpaper for his little daughter's room, because she had had a certain pattern in her nursery when she was very tiny and he thought she might feel lonesome in a room with a wall covering of different design.

Such thought and such equipment may be good and practical, but are not much in the way of religious education through the senses which could so easily be accomplished. The model rooms in the large department stores

show no improvement or originality over these items, and a large New York City hotel offers a Teddy-bear room to its few infants.

I was quite amused recently at an exhibition of nurseries and a playroom in one of the finest shops in New York. There were five or six nurseries for children ranging from the new-born infant, who had a gorgeous canopied carriage, to the child of eleven or twelve years. The rooms were utterly pagan, if the entire absence of any Christian symbol might so indicate, with one grand exception. In one model the little bed boasted, as a concession to the supernatural, four very tiny angel figures on the posts, and one tiny angel, "a guardian angel," the saleswoman told me, at the head of the bed. On my return visit to this exhibition, however, the tiny guardian was absent and the four little angels on the uprights stood guard alone. The wallpaper had a star in it and I believe the room was called "the star-and-angel room." Just why a shop with thousands of Catholic names on its charge accounts and cash rosters could not rig up a nursery with a distinctly Catholic atmosphere for a Catholic child is just another proof of our impotence and apathy.

Now the play-study room of my dreams for a normal family of children of assorted sexes and ages would, of course, have the proper light and ventilation and the necessary closets and shelves for books, balls, skates, sleds, dolls, sweaters, tennis racquets, and what not. But it would have much more.

I would have one side of the room paneled or bordered, depending upon doors, fenestration, and structural impediments, with the fifteen mysteries of the Rosary. I'd employ the finest artist I could afford, or buy the finest originals or copies that I could find. I'd have sketches or samples submitted to the dream children of this dream room, each child old enough to be responsible for just so many mysteries, which would be his favorites. I would then have him follow every phase of the painting, or hanging, or framing of his particular pictures, with preparatory reading up, or being read to, about them. By the time the room was ready for use the entire family would have had an intensive course in the mysteries of the Rosary, which you will admit is rather comprehensive, and this series would be ample religion for one playroom.

This is a mere suggestion of what could be done, and it would not be much more expensive than many an exotic bathroom now demanded, or the ornate *poudre* rooms, not to mention the bars which were installed in pre-repeal days and which still continue.

On another side of the room I would have gorgeous maps, brightly colored, well printed and well lighted, because I believe map gazing is an endless pleasure, even after maps have served their primary purpose in the teaching of geography.

The third wall would be something of an adventure display, or historical, or scientific: pictures of the landing of Columbus, Byrd's flight, Balta at Nome, a covered wagon, some episode in the harnessing of electricity, a sail boat, a game, signing the Declaration of Independ-

ence, the Colosseum, in action, of course; Brebeuf likewise.

My fourth wall would be the literature section, the hardest of all because of the embarrassment of riches and the agony of choosing. I'd start with one of the very short, exquisite stories of the New Testament. Then I'd have one of the great classic fairy tales or fables; then some simple, majestic prose, the Gettysburg address, most likely; as much great English and American poetry as the space could easily carry; perhaps a Mickey Mouse cartoon or something like the Percy Crosby drawing of the crippled boy praying, "I'm not asking for myself, God. You know I can take it, but it's for a lot of kids who ain't going to have much Christmas."

But you will say that my simple little playroom has now attained the coziness and the inexpensiveness of the Grand Central Station of New York City, and that it has developed the artistic pretensions of the Vatican Museum, the Morgan Library, and the Smithsonian Institution, with the Sunday "funnies" thrown in.

I do not think so. And it is for artists, designers, interior decorators, and even the much-maligned landlord to use their God-given minds to see that such a room be kept within the bounds of possibility. It seems rather easy today to turn out for a client a sunken Pompeian bathroom; a paneled library, knots authentic or synthetic; chromium-plated, cork-floored pantries; cunning powder rooms with wallpaper rivaling the starry heavens in blue and silver; air-conditioned rooms, etc., so why not also something to feed the soul and the imagination of the playing or studying child? Even the new home bars are now being further improved. I recently visited a model game-and-bar-room, done up beautifully in lacquer red, in which attached to the front of the bar was a small piano, decorated in the same color, so the gay patrons, when the proper "Sweet Adeline" hour arrived, might not be deprived of the benefits of music.

My main point, at least in the starting of such a room as I visualize, would be to have the children take an active part in its creation, its decoration, its maintenance. Thornton Wilder in his book, "The Cabala," writes of some Roman sophisticates who "studied the saints and never thought about religion." I do not believe this would be the case with simple children; and a child who had pondered deeply on choosing the color of the angel's wings in the Annunciation, or on the landscape of the Garden of Gethsemane, and had these before him for a portion of each day, would normally absorb for the rest of his life much of the essentials and background that went into the original mystery.

Not much thought is demanded for the installation of bunk beds built to resemble those in a stateroom, a few standard reference works, a low bookcase, bins for toys, and some place for the endless articles, alive and inanimate, which boys particularly collect; but the art-plus-faith side of the child's education, I think, offers endless possibilities for the Christian artists in even this one little field. But the secular, the material, the fanciful have almost totally cluttered the nurseries and playrooms; the spiritual and religious have had no thought from parents.



Sociology

## "Mercy" Murders

JOHN A. TOOMEY, S.J.

**A** LONDON newspaper recently printed a sensational statement in which an unidentified English doctor, described as a "kindly faced, elderly family doctor," admitted, or rather boasted, he had killed five of his patients whom he could not cure. "I've taken life on five different occasions," he said. "My conscience never pricked me. The first was a new-born child, clearly doomed to imbecility." Then he killed another child, and finally three men. Following on the heels of this statement by the "kindly" family doctor who goes around killing patients, the announcement was made in England that a society referred to as the "Right to Die" society, headed by Lord Moynihan, a leader in English medical circles, would introduce a bill in the House of Lords legalizing euthanasia.

Coming just two weeks or so after an English jury acquitted a young woman who frankly admitted poisoning her old, paralyzed mother, the "kindly" family doctor's revelation provoked widespread discussion and received world-wide publicity. In the United States the papers flaunted the incident on their front pages with banner headlines, and gathered the opinions of doctors from coast to coast. Dr. Alexis Carrel, famed internationally for medical research, and winner of the Nobel prize, as quoted in the press, said:

The question is one of great importance. Sentimental prejudice should not stand in the way of civilization. It is my opinion that not only incurables, but kidnappers, murderers, habitual criminals of all kinds, as well as the hopelessly insane, should be quietly and painlessly disposed of.

Dr. Emanuel M. Josephson, according to the newspapers, declared: "Physicians know that those born hopelessly deformed live in absolute misery. They should be gently put out of that misery as a saving and safeguard to the state." Dr. Frederick Bancroft, member of the New York City Cancer Committee, as quoted in the press said: "I don't see why we should not give humans the same treatment that we accord animals. . . ."

Dr. Sidney E. Goldstein, Jewish Rabbi, in a newspaper article supports euthanasia:

A woman was suffering with an incurable and utterly hopeless disease. Day and night her body was racked with pain . . . she said to me in the most piteous voice: "If a dog suffered one-tenth of the pain that I suffer without hope or help you would put the dog out of its misery. Why should you be less merciful with me?" The woman's question cannot go unanswered.

All right, we'll give the answer. The woman cannot be given the same treatment that is accorded the dog, because she is not a dog. She has something which the dog has not—a soul, an immortal soul. That changes everything.

That the proposal to legalize the murder of patients by doctors could be seriously advanced and receive the encomiums of leading medical men and the sympathetic support of great sections of the populace, shows how far

the de-Christianizing process has advanced in our modern world. A proposition of that sort would have found no encouragement a hundred years ago.

Most of the objections to the legalization of medical murder have been based on purely natural grounds, which are of themselves very weighty. Some years ago, Dr. Austin O'Malley, himself an eminent physician, quoted a list of post-mortem examinations where the original diagnosis had been made by men with a reputation for fair work. In a shockingly high percentage of cases, the diagnosis was wrong. Dr. O'Malley said:

In small towns the diagnoses are much worse. Of course, many physicians have immeasurably better diagnostic averages than these; some internists are practically always correct in their diagnoses, but these men are very rare; the ordinary man goes on through a lifetime of gross errors and calls his homicides "medical experience." These ordinary men are not quacks; they are called our reputable physicians, but what they do not know in medicine is appalling. . . . If euthanasia were legalized what a boom in that post-medical activity, the undertaking business, there would be.

We have yet too much to learn about making a diagnosis. The human body is a most complex organism, and there are still many intricate factors connected with it which medical research has not even touched. If the killing of patients is legalized, one may conjecture the huge number of fallacious diagnoses which would culminate in murder.

It is literally impossible for any physician, no matter how able he may be, to pronounce with absolute certainty that a condition is hopeless. Not only that, no physician can know when an incurable disease may suddenly become curable. But a few years ago, smallpox, yellow fever, diabetes baffled the skill of medical genius. Today medicine has found a way to tame them. The powerful incentive to conquer these maladies would have been removed by the legalization of euthanasia, and the incentive to discover a cure for cancer will vanish if medical murder is sanctioned. What sufficient motive will impel doctors to spend laborious nights and days and years seeking a cancer cure, if they can, with consummate ease and the full approval of the state, kill off the cancer-stricken?

Besides opening the floodgates to wholesale slaughter of insane and incurable unfortunates, euthanasia would furnish a bright new pretext for infanticide, too prevalent already without that excuse. Suicide would increase, for instead of being discouraged, sufferers would be encouraged to end it all. The medical profession would be turned into a swarm of executioners, the patients into a group of corpses, and a new axiom would quite likely evolve: "An apple a day keeps the lethal doctor away."

Many patients who plead for death change their minds later.

I wanted to die [a youth wrote]. I wanted to stop the pain and the fight for breath and the endless agony of believing I'd

never be able to live except flat on my back on a hospital bed. I prayed to God to let me die. I begged the doctors to let me go, quick and easy. They didn't listen though; they didn't give me a "mercy" death. And today I thank God I'm still alive. Say those doctors had listened to me when I wanted to die. Say they had taken me at my word and given me a "mercy" death. Say they had. God, I'd be dead—right now!

There is another reason for opposing "mercy" murders—a reason that does not worry men much in this present alleged civilization. Murder is against the law of God Almighty—merciful murder and unmerciful murder. The world about us is being run by men who are out of touch with reality. They believe only what they can see, or touch, or smell, or measure with their little tape measures. As for that vast portion of the universe which escapes their puny senses, they simply deny its existence, sans proof. Like ostriches, they stick their heads in our little two-by-four corner of the shoreless universe, and pretend that little corner is all there is. Little children, playing make-believe, they say equivalently; "Let us make believe there is no higher power than ourselves. Let's play we created life, and can dispose of it at our pleasure." They think reality is make-believe, and they think their little make-believe foolery is reality. They are all confused.

What is the reality? Here it is: this little planet, our earth, is just one tiny part of an illimitable creation governed by an Almighty Being Who created every part of it out of nothing. The life of every man, woman, and child on our earth came not from the doctors, not from the state. It came from God. It came from God, and it belongs to God, and to God alone, far more than the poem belongs to the poet; far more than the painting belongs to the artist; far more than anything on earth belongs to anybody on earth. God made human life out of nothing at all. God alone has authority over human life. That is reality.

The patient has no absolute authority over his life. It is a gift to him from God. He is the steward of it, and must exercise his stewardship in accordance with the will of the Owner. The doctor has no authority whatsoever over human life, nor can the state give him any, for the state has none to give. The state cannot put an end to the life of an innocent person for any reason whatsoever. Whatever just authority exists in this world comes from God, and God never conferred upon patient, doctor, or lawmaker the right to end an innocent person's life.

Consequently the killing of patients by doctors is murder, and there is nothing in the world that can make it anything else but murder. If all the Lords in the House of Lords, and all the Senators and Congressmen and Assemblymen in the United States should tell the doctors to go ahead and kill their patients, whether the patients consent or whether they do not, the practice will be plain, everyday murder just the same.

The proposed movement literally bristles with pagan ideas. One implication running through it is that physical suffering is an unmixed evil, and this is based on the fallacious supposition that life on earth has no relation with another life beyond the grave. That the brief suffering

of the patient in this short life may be the very medicine, bitter though it be, that is calculated to produce a state of eternal health is not even considered. Sickness is frequently a blessing in disguise, permitted by God on the same principle by which a mother gives her child unpalatable medicine to heal it.

Another spurious notion infecting the sponsors of euthanasia is their apparent belief that there is no suffering after death. The materialistic doctor thinks he relieves the patient of misery. But how can he know? What if he sends the sufferer into greater misery? What if he sends him to hell for all eternity? That could hardly be designated a "mercy" murder.

The materialistic doctors cannot be sure that there is no suffering after death. They certainly cannot prove the point. They are acting, therefore, in the most serious matter imaginable, on unproved assumptions. The Catholic Church, on the other hand, can demonstrate that there is a purgatory, a hell on the other side. The Catholic Church does not play make-believe. It is in touch with reality; with all the realities on both sides the grave. It is the only institution in the modern world which merges the facts of this life on earth and the facts of the life beyond the grave into one, coordinated whole.

It is indeed a strange, muddleheaded use of terms to refer to the murder of patients by doctors as euthanasia. Euthanasia literally means "favorable" or "happy" death. Death brought about in defiance of the laws of God cannot be a happy one. There is just one kind of happy death—the death of one who accepts in a spirit of resignation the sufferings sent to him by God and who steps over the line in the grace of God—the death of one who is on his way to happiness that will endure forever.

## Education

### **Squeers, Blimber, and Veal**

JOHN WILTBYE

A YOUNG friend of mine, rising six, won the prize last month at his boarding school for proficiency in hygiene. This means that the youngster had been trained to take his bath without raising too much of a fuss about it. His coeval cousin who, more fortunate, works out his destiny in a day school, held up the honor of his side of the family by winning a prize for nature study. As explained by the youthful laureate, this means, "Oh, just dogs and things!"

These educational data would be incomplete without some notice of a very remarkable thesis now nearing perfection under the tender nurturing of two graduate students at Columbia. Thesis differs from thesis, I suppose, as star from star, although Barret Wendell, of Harvard, used to say that the average doctor's thesis was a youthful indiscretion which, in all fairness, should be forgotten. As Wendell himself was only a bachelor, he may have spoken with some bias; possibly he was the victim of some obscure Freudian complex which even today is but dimly understood; but when I turn my eyes to Colum-



bia, I see in Wendell an amiable Tony Veller, supplying these young students with an alibi to which on some future day they will gratefully turn.

The complete scope of this research is not stated in the account at hand, but it begins with an examination of the isolation of students who live in dormitories. The base is broad; it is composed of seventy-five men and eighty-eight women. Up to the moment at which I sat down at my typewriter, this study had enlarged the field of human knowledge by ascertaining that between September, 1933, and February, 1934, forty-two of the men and eight of the women did not have even one "date." "Date" is not a fruit; it seems to mean a social meeting between two of opposite sex. The average of dates for the entire group was one per month, but fifty-two of the women had more than two dates per week. The highest number of weekly dates is found among the women students of chemistry and of law. The average cost per date in New York is \$1.50, which is higher than the cost at Harvard, Yale, or Princeton. Probably the excess is explained by the fact, certified in this research, that in New York the student is usually more "sophisticated." But here, surely, the researchers stress the obvious. It has been known since the time of the earlier Egyptian dynasties (circ. B. C. 4000) that it is quite impossible to keep a sophisticated date on a sum smaller than the equivalent of \$1.50.

It will not do to fall into the Columbian error of drawing a general conclusion from premises that are hopelessly inadequate. To take the three instances which I have cited as straws that blow in the educational breeze, may, however, be permissible, and helpful in indicating whether or not we are being carried off our course. It would be incorrect to assume that all over this country the elementary school is chiefly engaged in teaching boys of six the technique of the bath, and the more easily recognizable habits of the dog. Probably, too, few graduate faculties would consider a study of the customs of seventy-five men and eighty-eight women as likely to lead to a mine of undiscovered knowledge of the social habits of students as a race. You might as well study Niagara in a wash basin. But it seems to me that dogs and bath tubs and this Columbia thesis represent, fairly enough, the trends in what we in the United States fondly call "education."

Squeers never had much of a vogue in this country. All that we know about his methods is derived from Dickens. I suppose Dr. Blimber may have walked about on his learned legs at one period of our history, but he, too, has been gathered to his fathers. We have no gerund grinders today, and few boys of six, or sixteen either, tease their brains about aorists and digammas. But we might do worse than return to Dr. Blimber, or at least, get a little nearer to him. For "there is a great deal of nonsense—and worse—talked about young people being not too hard pressed at first, and being tempted on, and all the rest of it," as Mrs. Pipchin said, in a moment when her attention had been diverted from the Peruvian mines. "My opinion is 'keep 'em at it.'" I do not believe that

Mrs. Pipchin has ever been quoted as an authority on primary education. She will never be quoted in a country in which "tempt 'em on" is the first school law.

Yes, Mr. Squeers, with his rod, is numbered with the roses of yesteryear; Dr. Blimber, with his admiration for the Romans, is as dead as Caesar's legions. Nor is it probable that any like spirit will arise from their ashes.

But schools conducted by the Rev. Laurence Veal, once domestic chaplain to the Earl of Bareacres, now resident in Hart Street, Bloomsbury, still flourish. You will remember that Mr. Veal's school was noted for a curriculum of prodigious extent, the absence of "those degrading severities still practised at the ancient places of education," and the presence under one roof of pupils who ranged in age from six to twenty-three. Like one of our modern colleges, it was a school through which anyone could pass; and at the end of the year everybody had prizes. Even Mr. Bluck, age twenty-three, who used to weep over his inability to construe Eutropius, won a distinction, while that graceless young rascal, Georgy Osborne, who came to school late or not at all, as it pleased him, was scored *aristos* in Greek, *optimus* in Latin, and *très bien* in French. All this has a familiar sound, except that today Mr. Veal tempts 'em on by withdrawing Latin, Greek, and French, and offering in their place hygiene, nature study, and perhaps tatting.

In a statement in the *New York Times* for December 1, the president of Washington and Lee University hints that in America education is in danger of disappearing. "The real peril is that education itself will be lowered," writes Dr. Gaines, "in response to the clamor for types of training which can be apprehended by all types of intellect." I wonder if the peril which Dr. Gaines fears has not come and gone, leaving us with more, and poorer, schools, colleges, and universities than any other country in the world? The affirmative claim is at least debatable. But when we can think of Dr. Blimber (and even of Cornelia) with a certain fondness, there is reason to hope that some day we shall dethrone the reigning Rev. Mr. Veal and the "date" school of research.

#### SUNLIGHT AND SHADOW

You dried your hair in sunlight  
A year ago;  
You combed your hair in sunlight  
And your hands moved slow.

Your hair was dark in shadow,  
In sunshine bright:  
A flowing, shifting shadow,  
And a red-gold light.

You brushed your hair in sunlight,  
A misty glow,  
Red and gold in sunlight  
And the brown below.

Your face glowed dark through shadow.  
But lifted white  
From shifting, parting shadow  
To the sun's clear light.

KENTON KILMER.

## With Scrip and Staff

OF all uncomfortable positions, I think of few more uncomfortable than that of a Catholic judge in a divorce court. Few things are more repellant to a man who is more than a mere place holder than year in and year out to apply a supposed remedy to social conditions which, though authorized by the law of the land, in the long run only aggravates the very miseries which it is intended to cure.

Speaking at the fourth annual convention of the National Catholic Evidence Conference, in Newark, N. J., on November 24, the Hon. John A. Matthews, LL.D., leading Catholic layman of the Newark diocese, spoke of his trials in this regard. The very experience that years on the bench had granted him only deepened his amazement that the Methodists, in their recent conference, went out of their way to praise the introduction of divorce laws into South American countries.

HOWEVER, the anomalies of the law permit a Catholic judge to emphasize some important moral principles. Thus, on September 8 of this year, Surrogate James A. Delehanty, of New York, refused to permit the present husband of a divorced woman to adopt her children by a previous marriage, ruling that he would not "bar the natural rights of a father."

The father in this instance, Donald M. Norris, of Brooklyn, had supported his children by substantial payments from the time of his divorce until his wife's remarriage. Though temporarily out of a job, he was young, and in the habit of earning substantial money in his business. Judge Delehanty in his opinion made the following pertinent observation:

When conflict arises over the care and custody of children the animosities of adults in their struggle for primacy of position among themselves obscure the real question. Courts should be loath to permit the children to be made the excuse or the occasion of adult controversies and should protect children, if possible, against the inevitable harm to them which comes from the reactions upon them of battles among their elders.

The father has neither abandoned nor neglected his children except for the suspension of payments and so long as he continues to evidence an interest in them the court should not sever his tie to them. In the interest of the children, the major consideration, the adoption should not be allowed.

Rosy bubbles of divorce propaganda explode with a foul-smelling puff when touched by children's tears.

THE aforesaid Evidence convention afforded a cross-section of principal means that are at present available for bringing the message of the Church to the non-Catholic (which includes no small measure of lapsed Catholic) masses in this country. From the Evidence Guild standpoint, street speaking is the most ancient and honorable of these means. The discussion that was conducted on this topic by Dr. Helen Ingleby, of the Catholic Evidence Guild of Philadelphia, and George Renehan, of

Baltimore, brought out some points that are of practical value in other forms of debate or conversation with those not of our faith. Such speaking was frustrated, was the judgment of the veterans, if you undertook to fight or to argue. The task was to answer the objector's *mind*, rather than his words, for which the conversations of Our Saviour Himself with his enemies afford an apt example. The veterans heartily endorsed the participation of the clergy in the work of street speaking, and the Rev. John J. Russell, of Baltimore, told of the valuable experience that the soap box brought to the seminarian, teaching him to translate his theology into terms understandable by the man in the street.

In this country the radio and the press reach into innumerable circles which direct speaking cannot approach. One major advantage of these less personal means, as was pointed out, is that many a timid person will learn of the Church's teachings in secret by listening to a program in the privacy of his home, or reading over a newspaper clipping, who would fear showing any interest in things Catholic in public. Two rather novel methods of approach, besides the well-known operations of the Georgia Layman's League, were described at some length during the convention. One was the use of small-town and rural papers for regular weekly paragraphs on Catholic teachings, which were particularly effective when backed up by some sort of local sponsoring organization. The other was the method that has been used with unusual success by the laymen working under Bishop Morris in Arkansas. Catholic lectures or informal services are held in the hundreds of vacated Protestant churches that dot the land. John J. Craig, in charge of this work in Little Rock, Ark., emphasized the fine spirit shown by the non-Catholics of his State.

Arkansas Catholics, said Mr. Craig, were convinced of the need to demonstrate the Church's liturgy to the non-Catholics. For this reason care was taken in the many new churches recently springing up through the country to see that altar and tabernacle were in strict conformity with the Church's liturgical requirements, so that attention might be centered on the Mass, free from distracting ornamental or devotional elements. The *Missa Recitata*, or recital of English prayers by the congregation, was a current practice.

Of late, there has been considerable debate as to whether Catholic evidencers should discuss social and economic, as well as purely doctrinal problems—of course from the religious and moral, not the technical point of view. It appears to the Pilgrim that the answer to that question is found in the mentality of those who are addressed. In most rural regions, as yet, as in certain urban localities, the primary interest is in religion. The evidencer's job is to answer the question, "What sort of religion can you offer us?"

In other localities, however, such as our large manufacturing and many metropolitan centers, the first thought in the minds of the multitude is: "What has this religionist to say on the burning question of our daily bread and capitalist exploitation?" Unless the approach is made



through this medium, the message falls on empty ears. As one delegate remarked: the primary interest in such minds is on *life*, and its basic, tangible problems.

The choice of content, therefore—denominational apologetics, fundamental apologetics, or Christian social philosophy—would seem to depend upon local circumstances, of which it is the office of those who direct the work to judge, just as they will judge of the choice of method: outdoor, indoor, spoken, or written. The Pilgrim's impression was that the gifted and totally unselfish men and women who are consecrated to this great movement are thoroughly realistic in the way they make their decisions.

THE PILGRIM.

## Literature

### The Galaxy of Catholic Authors Abroad

FRANCIS TALBOT, S.J.

UNDER date of December 7, AMERICA presented four long, slim columns of names of Catholic authors either born in the United States or deserving to have been born here, as shown by their long residence among us. These were the names of the authors nominated in the plebiscite—about which every reader of books must have heard. From this list are to be chosen fifteen sterling names, and these fifteen, elected by a free public vote, are to be dubbed the Great American Catholic Authors of our day, the Contemporary Immortals, those whose books are extraordinarily well regarded now and whose books will be remembered by the historians of literature in the future.

This week, the roster is completed. In the columns that shortly are to follow will be found the names of authors who are foreign to us as Americans but who are linked to us as fellow Catholics. Some of these write in English; others have had their books translated into English; all of them have exerted influence on the Catholic tradition in English literature. According to the terms of the plebiscite, twenty-five names are to be chosen from the three hundred and more names here published. The selection is being made by the readers of AMERICA and of the magazines, periodicals and diocesan newspapers who are so enthusiastically cooperating.

The following non-American Catholic authors are nominated:

Acton, Judith	Baunard, Monsignor
Adam, Rev. Karl	Behn, Irene
Allers, Rudolph	Behn, Siegfried
Alma Tadema, L.	Bell, H. W.
Almedingen, Edith	Belloc, Hilaire
Aloysius, Father, O.M.Cap.	Belloc-Lowndes, Marie
Alton, Maxine	Benvenuta, Sister
Anson, Peter	Berdyaev, Nicholas
Arendzen, Rev. John	Bertrand, Louis
Ashton, Grace Mary	Bibesco, Princess
Attwater, Donald	Blacam, Hugh de
Bandini, Rev. Albert	Blondel, Maurice
Baring, Maurice	Blundell, Mary Agnes
Baudrillart, Cardinal	Blyton, W. J.
Baumann, Emile	Boeser, Dom Fidelis, O.S.B.

Bordeaux, Henri	Gardner, M. M.
Bourget, Paul	Garrigou, Lagrange, O.P.
Boylan, E., S.J.	Gasquet, Marie
Brodrick, James, S.J.	Geis, Joseph
Bourget, Paul	Gemelli, Agostino, O.F.M.
Boylan, E., S.J.	Geyser, J.
Brown, Stephen, S.J.	Ghéon, Henri
Brou, Alexandre, S.J.	Gibbons, John
Cabrol, Dom, O.S.B.	Gibbs, Sir Philip
Cahill, Edward, S.J.	Gill, Eric
Camm, Dom Bede, O.S.B.	Gilson, Etienne
Carmichael, Montgomery	Goodier, Most. Rev. Alban, S.J.
Carter, Barbara Barclay	Gougaud, Dom Louis, O.S.B.
Cecilia, Madam	Goyau, Georges
Charles, Pierre, S.J.	Grabman, Martin
Chesterton, G. K.	Gregory, Padraic
Chevalier, Jacques	Grimshaw, Beatrice
Childe, Wilfred	Grousset, René
Christitch, Annie	Guardini, Romano
Cicognani, Most. Rev.	Guchteneere, R. de
Amleto G.	Gurian, Waldemar
Clarke, Isabel	Gwynn, Dennis
Claudé, Paul	Gwynn, Stephen
Clayton, Joseph	Hallack, Cecily
Cleary, P. S.	Hartigan, Rev. M.
Clifton, Violet	Hay, M. V.
Clinton, Ursula	Heredia, Charles M. de, S.J.
Coffin, Robert	Herwegen, Abbot Ildefonse
Colum, Mary	Heseltine, G. C.
Colum, Padraic	Hildebrand, Dietrich Von
Concannon, Helena	Hinkson, Pamela
Constant, G.	Hogan, David
Conway, Agnes	Hogan, James
Corkery, Daniel	Hollis, Christopher
Coudenrove, Ida	Howard, Lord Esmé
Crawford, Virginia	Huby, Joseph, S.J.
Cronin, Msgr. M.	Hughes, H. L.
Curtayne, Alice	Hughes, Rev. Philip
Cuthbert, Father, O.S.F.C.	Hull, Ernest, S.J.
D'Angel, Abbé Arnaud	Huonder, Anthony, S.J.
D'Arcy, Martin, S.J.	Ignatius, Sister St.
Dawson, Christopher	Jacob, Max
Denes, Rev. Dominick	Jaegher, Paul de, S.J.
De Paz, James A., S.J.	James, Father, O.M.Cap.
De Wulf, Maurice	James, Stanley B.
Dimnet, Abbé Ernest	Jammes, François
Dingle, Reginald J.	Jansen, Bernhard
Dinnis, Enid	Johnson, Rev. Vernon
Dollard, James B.	Jørgensen, Johannes
Doncoeur, Paul, S.J.	Joyce, George, S.J.
Downey, Most Rev. Richard	Kaye-Smith, Sheila
Drinkwater, F. H.	Kelly, Eleanor
Dudley, Owen Francis	Kendals, James, S.J.
Duggan, Eileen	Kerr, Cecil
Eaton, Rev. Robert	Kerr, Ralph F.
Eden, Maurice	Klein, Abbé Felix
Eden, Helen Parry	Kolbe, Monsignor
Espinosa, Aurelia	Knowles, David, O.S.B.
Eustace, C. J.	Knowles, Marion Miller
Fanfani, Amintore	Knox, Ronald
Fay, Bernard	Kuhnelt-Leddihn, Erik M. Von
Faulhaber, Cardinal	La Bedoyere, Michael de
Fillion, L. C., S.S.	La Brière, Yves de, S.J.
Flood, J. M.	Lagrange, M. J., O.P.
Foran, J. K.	Lahey, Gerald F., S.J.
Forbes, Mother, R.S.H.	Lattey, C., S.J.
Fox, S. F. Darwin	Lavedan, Henri
Fry, H. Penrose	Lebreton, Jules, S.J.

- Leclercq, Jacques  
 Le Fort, Gertrude Von  
 Lemaitre, Abbé  
 Leonard, Joseph, C.M.  
 Leslie, Shane  
 Lewis, D. B. Wyndham  
 Lindsey, Ruth Temple  
 Lindworsky, Johannes, S.J.  
 Lippert, Peter, S.J.  
 Lockington, William, S.J.  
 Louismet, Dom Savinien, O.S.B.  
 Luddy, Ailbë, O. Cis.  
 Lugan, Abbé A.  
 Lunn, Arnold  
 MacGreevy, Thomas  
 Mackenzie, Compton  
 Mackenzie, Margaret  
 McEvoy, M., O.P.  
 MacManus, Seumas  
 MacRory, Cardinal  
 Malone, Andrew  
 Mann, Rt. Rev. Msgr. H. K.  
 Marcel, Gabriel  
 Maréchal, Joseph, S.J.  
 Maritain, Jacques  
 Maritain, Raisse  
 Marshall, Bruce  
 Martindale, C. C., S.J.  
 Mathew, Rev. David  
 Mauriac, François  
 Mazzetti, Eunice Von Handel  
 McCartan, Patrick  
 McGrath, Fergal, S.J.  
 McGroarty, S. John  
 McNabb, Vincent, O.P.  
 McNeill, Eoin  
 Mercier, Louis  
 Messner, Johannes  
 Meynell, Wilfrid  
 Meynell, Viola  
 Monahan, Mother M., R.S.H.  
 Monceaux, Paul  
 Montessori, Maria M.  
 Moreux, Abbé  
 Morgan, Evan  
 Morton, J. B.  
 Mouret, Fernand, S.S.  
 Mullin, Francis A.  
 Myers, Rev. Canon  
 Neubert, Emil  
 Newton, Douglas  
 Noyes, Alfred  
 O'Brien, Rev. E.  
 O'Brien, Kate  
 O'Byrne, Cathal  
 O'Connor, Armel  
 O'Connor, Frank  
 O'Crohan, Thomas  
 O'Dowd, Bernard  
 O'Faolain, Sean  
 Oldmeadow, Ernest  
 O'Hagan, Thomas  
 O'Higgins, Brian  
 Olgiati, Francesco  
 Oliver, Laurence  
 O'Mahony, James, O.M.Cap.  
 O'Mahony, Nora Tynan  
 O'Neil, George, S.J.  
 O'Neil, Rose  
 Orchard, Rev. W. E.  
 O'Rahilly, Alfred  
 O'Sullivan, Maurice  
 Pacificus, Father, O.M.Cap.  
 Papini, Giovanni  
 Parr, Olive K.  
 Patmore, Derek  
 Paul, Father, O.S.F.C.  
 Paula, Sister Mary  
 Peman, José Maria  
 Perroy, Henry, S.J.  
 Phillips, R. P.  
 Pius XI  
 Plus, Raoul, S.J.  
 Pope, Hugh, O.P.  
 Pourrat, Rev. Pierre  
 Prat, F., S.J.  
 Przywara, Erich, S.J.  
 Puniet, Dom Jean de  
 Purcell, Richard  
 Quinn, Roderick  
 Quintero, Alvarez  
 Quintero, Serafin  
 Radziwill, Princess Catherine  
 Ravenes, Paul  
 Rayner, Elizabeth  
 Reed, Christian  
 Regnier, Paule  
 Reidr, Maurice  
 Rivard, Adjutor  
 Roche, Rev. Aloysius  
 Rogers, Patrick  
 Ronan, Rev. Myles  
 Rope, H. E. G.  
 Roy, Msgr. Camille  
 Rumble, L.  
 Ryan, John, S.J.  
 Schmidt-Paulio, Elizabeth von  
 Sertillanges, A. D., O.P.  
 Sherren, Wilkinson  
 Sheed, Francis  
 Sheehan, Bishop  
 Sierra, Gregorio Martinez  
 Sigerson, George  
 Smith, Edward F.  
 Smith, Rev. Richard L.  
 Souvay, Charles L., C.M.  
 Stein, Edith  
 Steuart, Robert, S.J.  
 Stockley, W. P. F.  
 St. Paul, Mother  
 Strattman, Franciskus  
 Stuart, Francis  
 Sturzo, Don Luigi  
 Sutherland, Halliday  
 Sutton, Bertha R.  
 Tarte, Raymond, S.S.S.  
 Taylor, Monica  
 Thibaut, Dom Raymond  
 Thurston, Herbert, S.J.  
 Trappes-Lomax, Christopher  
 Undset, Sigrid  
 Vanenes, Jean  
 Vann, Gerald, O.P.  
 Verhaeren, Emile  
 Verkade, Dom Willibrod  
 Vermeersch, Arthur, S.J.  
 Victorin, Frère Marie  
 Vonier, Dom A., O.S.B.  
 Walsh, Michael  
 Walsh, Louis  
 Walsh, Maurice  
 Ward, Maisie (Sheed)  
 Watkin, E. K.  
 Waugh, Evelyn  
 Werfel, Franz  
 Williamson, Rev. Benedict  
 Woodlock, Francis, S.J.  
 Woodruff, J. Douglas  
 Wust, Peter  
 Yeo, Margaret  
 Young, Urban, C.P.

A sincere desire has impelled us to make this list of Catholic authors as inclusive as possible. Perhaps it has omitted some names, as has the catalogue of American writers published last week. Should some one of our readers detect our deficiencies, gladly would we make the additions they suggest.

If we were slothful, we would beg our readers to send us no more votes. The mails are heavy with returns, and it takes no little time to record laboriously the votes on forty candidates. But our enthusiasm puts sloth to flight; we want more votes, hundreds, nay thousands of them; and let no one refrain from sending in his choice of fifteen and twenty-five so that the burden of our recorders may be lessened.

## A Review of Current Books

### German Classic

*DIE ARISTOTELISCH-THOMISTISCHE PHILOSOPHIE. Logik und Naturphilosophie. By Josef Gredt, O.S.B. B. Herder Book Co. \$2.35.*

SCHOLASTIC philosophy, once universally recognized as queen in the realm of natural thought, seems to be coming again into her own in these days of material pursuits. Encouraging signs of her rise to prestige are not only the philosophical congresses held from time to time in our country, but also and even more the appearance of solid comprehensive books in the vernacular tongues whereby the treasures of the philosophic thought of the great masters are opened to the general educated public. A first place in the series of such works, I am glad to say, is occupied by this book.

The first volume treats of Logic and the Philosophy of Nature. In Logic the various operations of the mind and their objects, especially universal concepts, the laws of argumentation, and the character of science are treated. The Philosophy of Nature offers more than is usually understood by the term, for it deals not only with cosmology, but takes in the entire field of psychology.

The author is an acknowledged authority in Scholastic circles. His Latin work in two volumes has already reached the sixth edition and has been favorably received in the learned world for the clearness, depth, and comprehensiveness with which the entire Scholastic philosophy is presented. Of these two volumes the present work is not merely a translation. It is totally recast into a new mould, and instead of a textbook there is a freer treatment more suitable to the general reader and student. Of course it is not light reading, as philosophy demands the exertion of the mind, but its presentation is readable and possesses all the advantages of the Latin work.

Such treatment in the vernacular is, in my opinion, the necessary means to re-establish the long-lost contact with the modern mind of the *philosophia perennis*, and to enable it once again to exert a powerful influence in the realm of thought. In the works of the author the Scholastic philosophy in its restricted form of pure Thomism is upheld. This is, I believe, an advantage, for the student, if he has any interest in historic development, will be later led to the study of the *philosophia perennis* as it is found in the



somewhat divergent schools of Scotus and Suarez. For the truly perennial philosophy must be the work of all ages and schools; this is its ideal.

The reviewer, although by conviction and training a disciple of a school somewhat different and more liberal, heartily welcomes this excellent work. It is a high recommendation of the activity of Father Gredt, who has been instructor in the Collegium Anselmianum in Rome for forty years. I congratulate both teacher and college and hope that the book will find many readers among students of higher learning.

JOSEPH L. SPAETH.

### Shorter Reviews

*OUR TIMES: THE TWENTIES.* By Mark Sullivan. Charles Scribner's Sons. \$3.75. Published November 8.

WITH this, the sixth of the series, Mr. Sullivan ends his remarkable history of the United States from 1900 to 1925. This volume is an absorbing, humanly told story of the years from 1919 to 1925, covering many important events. It treats thoroughly the election of Harding to the Presidency—the maneuvers of Daugherty to secure the nomination, the front-porch campaign, and the short-lived, ill-fated term as President of the United States.

The description of the Republican convention, which finally chose Harding, is very valuable for its informative, realistic reporting of how candidates struggle for the nomination. Harding's appointments, and his reasons for them, are discussed, as well as the events rising out of them, especially the Teapot Dome affair. To this Mr. Sullivan devotes much space, giving a clear, concise picture of the late Senator Thomas J. Walsh in his role as investigator of the oil leases and his relentless search for the truth. There are especially interesting chapters on the books and tunes of the 'twenties, which contain short descriptions of many writers who became widely known during that period, among them H. L. Mencken and Sinclair Lewis. There are also seven chapters containing a chronicle of the important events in the years 1919 to 1925 inclusive.

In a chapter entitled "A Footnote," Mr. Sullivan tells his method in writing this series. After the first draft had been made, fifty copies were printed, which were sent to persons still living who had any part in the events described, with the request that they read it and make notes of any errors or omissions. With these notations the final draft was then made. As Mr. Sullivan writes, it is not an easy method of writing history, but it seems to be a superior one, with a great many advantages that are obvious.

F. A.

*AMERICA'S DESTINY.* By C. Reinold Noyes. McGraw-Hill Book Company. \$1.50.

THE necessity "to break loose from those constraints of colonialism which have held us back" and to "strike out boldly along the lines which our own genius has marked out for us" is the message of Mr. Noyes in his forceful and provocative book. Written in a vivid and intelligible style, with a proper appreciation for and criticism of Europe's governments, Mr. Noyes pleads with America to turn aside from European experiments and carry forward our own democratic traditions. Beginning with a rapid survey of the early colonization of America by the offspring of Europe, Mr. Noyes recounts the influences these people brought to bear on infant America; and the problems—political, economic, social, and cultural—that arose therefrom. Then, summarily reviewing the evolution and industrialization of nations with a past and nations with a future, with their outgrowths of Fascism, Nazism, Leninism, etc., the author makes very clear that we have come to the parting of the ways, and must force ourselves from the tutelage in which we have been enthralled. This appeal to strike out for ourselves, based as it is on the futile experiences of other nations, merits the attentive and thoughtful consideration of those in whose hands now rests America's destiny.

R. P. L.

*KEEP YOUR WITS.* By David Seabury. McGraw-Hill Book Company. \$2.00.

THIS book is an appeal for clear thinking. To the author's mind all men are created fairly equal in matters intellectual. The discrepancies in mental acumen, which at times are so painfully obvious, are due, according to Mr. Seabury, to bad conditioning. Mental hygiene, the removal of all obsessions and neuroses, will give the backward individual freedom to use his innate ability. Many rather abbreviated case histories are provided to corroborate the author's assertions.

The book suffers from eclecticism. The terminologies of the modern psychologies and psychiatries and dashes of varied metaphysics are used with little respect for consistency. The author would also seem to carry his eclecticism into religion, dubbing individuals who take up their abode in the inn of some particular theology cases of "intrenchment," a form of resistance. A taste for the homiletic method and, at times, an apocalyptic sweep are added to the confusion caused by the use of the technical language of a number of psychological systems. The combination does not result in lucidity. Yet the author has sounded a timely note and presented many pertinent analyses of cases of not uncommon mental inbreeding.

V. C. H.

*POLE STAR.* By Stewart Edward White and Harry DeVighe. Doubleday, Doran and Company. \$2.50.

FOR thirty-five years Stewart Edward White has been entertaining his readers with tales of the frontier, the forest, and the far North. Recently he has turned to localities and periods of American history hitherto untreated in fiction. He has just finished a series on California before the coming of the gold seekers and here we have a story of Alaska under Russian rule.

At the beginning of the nineteenth century, Alaska and the fur trade was dominated by Alexander Baranov. He had founded the colony at Sitka and was Alaskan manager of the Russian Fur Company. Many a legend of the fur trade plays around his colossal figure. Such a character and such a setting are apt material for White's art and he uses them well. With Harry DeVighe he has woven from them a vigorous novel of breathless adventure, thrilling intrigue, and high romance.

The very existence of the little colony is precarious. If the supply ship fails to come, there is danger of starvation. Mutiny threatens from within and massacre by the redskins threatens from without. The iron hand of Baranov, which has carved the settlement from the wilderness, guides it safely and surely past extinction by the Indians, the elements, and political intrigue. He out-maneuvers an Indian chief, out-smarts a tricky sea captain, and outwits a Russian spy. The love element is furnished by Ivan, the son of Baranov, and Nadja, the niece of a Russian nobleman. Of the characters, only Baranov is historical.

L. W. S.

*A HISTORY OF AMERICAN BIOGRAPHY, 1800-1935.* By Edward H. O'Neill. University of Pennsylvania Press. \$4.00.

HERE is a most useful book for the general reader as well as for harassed librarians and busy teachers. In what he claims is the first comprehensive study of American biography the author's purpose was to present "an historical and critical survey rather than a severely critical study of the forms and methods that have been used." This he has well accomplished in a scholarly way, for one gains from the book much information about authors and subjects, as well as sufficient criticism to guide his future reading. Following the chronological order for the most part, over half the book is devoted to the post-World-War biography. There are two separate chapters devoted in order to the biographers of Lincoln and Washington.

O'Neill states his critical principles when he outlines in the Introduction the recent biographical methods—the psychologic, psycho-analytic, debunking, dramatic, fictional, etc. Here, except for some over-praise of Strachey and Ludwig, he is eminently sane,

as he is throughout in his particular criticism of methods followed in individual books. It is to be expected, however, that all will not agree with him when he evaluates their contents and interpretations. It is plainly impossible for a single person to be an authority on such a vast range of subjects. O'Neill is most reliable in his judgment of American historical subjects. His chapter on Lincoln's biographers is especially good.

Due to the order followed, the book suffers somewhat from repetition, while the use of numerals instead of sub-titles to break the full page makes for duller and harder reading. A lengthy bibliography and serviceable index add to the usefulness of this study. W. G.

### Recent Non-Fiction

*THE RUN FOR YOUR MONEY.* By E. Jerome Ellison and Frank W. Brock. If you want to know about the current and recurrent rackets to swindle, cheat, and defraud you, this is the book for your money. Based for the most part on records of the Better Business Bureau, the authors enlighten you on the intricacies of the racketeers who rarely get into the newspapers—those who will sell you a "stuffed flat" of furniture, fake insurance, spurious stock, second-hand automobiles; who will take your money in real estate deals, charity donations, photograph and biography schemes; who will take his last dollar from the unemployed man through the promise of a job or separate the ambitious soprano from her savings by means of the vision of a career in radio or on the screen. Entertaining and often amusing, if you haven't yet been victimized by the rackets listed. (Dodge. \$2.50.)

*ONE AGAINST ENGLAND.* By Ernst Carl. This purports to be the true story of a German spy who, during the World War, waged a private war against the Allies in England and Ireland. It is an adventurous story, filled with hair-breadth escapes and dangerous efforts to secure valuable information for Germany. The book includes an account, said by the author to be the only true one, of the destruction of the cruiser carrying Lord Kitchener on his mission to Russia. Even the publishers seem not sure that the story is the true one; in the preface they say that, although they have tried to verify it, "they can, of course, neither associate themselves with nor dissociate themselves from any view or explanation of events given by the author." But fact or fiction, the book is certainly an interesting, entertaining account. (Dutton. \$3.00.)

*DESERTS ON THE MARCH.* By Paul B. Sears. Last year, as clouds of dust from the Middle West darkened the skies above New York, Washington, and other Eastern cities, there was a national realization of the penalties inflicted by erosion. And this realization was heightened as news-reels featured farmers knee-deep in dust, and loose dirt drifting and covering pastures, roads, buildings, making desolate the farmlands. But these were not the results of any immediate cause, like the drought, as Mr. Sears points out in this beautifully printed book. Years of thoughtless practices were the primary causes: lumbering operations slashing through forests, over-grazing, farming methods taking vital elements from the earth without replacement, rivers washing away unprotected soil, fires used to clear brush country or pasture lands—all these contributed to erosion. And erosion feeds upon erosion. And always, it seems, a greed for personal gain motivated those who thus rob the nation of great and needed resources. Mr. Sears has written a timely and interesting book. Published November 1. (University of Oklahoma Press. \$2.50.)

### Recent Fiction

*STEAMBOAT ROUND THE BEND.* By Ben Lucien Burman. Irvin S. Cobb and the late Will Rogers were featured in a screen comedy based on this story. The book itself is anything but comic. Perhaps the publishers wish to profit by the vogue of the screen play, but they might well have issued this new edition to rescue something beautiful from the blight of travesty. Poor white trash,

shanty-boat dwellers, roustabouts, swamp-angels—this author knows them all and writes about them as one having authority. He knows, too, the lower Mississippi with its swamps and bayous, its alligators and water moccasins, and writes about them with all the charm and grace of Mark Twain. The "poor white trash" of the South as well as of other parts of the country have afforded filth and ugliness for novels that are now in fashion, but this writer has found in the squalor of the swamplands nobility of soul, self-sacrifice, innocence, and from them has fashioned something beautiful. Published November 22. (Little, Brown. \$2.50.)

*THE OLD MAN'S PLACE.* By John B. Sanford. The old man's place is a farm in the Lake George region of New York State, where an old father awaits the return of his only son from the War. The son arrives, drunk and accompanied by two depraved ruffians he has picked up in the army. The three move in on the old farmer, bully him, and force him to cook and wait on them. Chance throws a friendless girl on the mercies of these harpies. Bloodshed and murder follow and the rehabilitation of the son is suggested. Sordid and gruesome enough is the story, but the author outrages decency by putting in the mouths of his characters the language of the gutter. (Bon. \$2.50.)

*WHITE LADIES.* By Francis Brett Young. A long, superbly written story of the Mortimers is at once a history of England's steel industry, a study of types, and an analysis of the effect of place on human behaviour. *White Ladies* is a beautiful estate which exerts so strong an attraction upon middle-class Arabella Tinsley that she is willing to marry its elderly and decadent owner in order to possess it. The house and the land in contrast to the factories at Haysech rather than the actual characters are the real persons of the story. *White Ladies* is the most perfect example of the novel of atmosphere since *Belchamber*. (Harper. \$2.50.)

*THEY SHALL INHERIT THE EARTH.* By Morley Callaghan. Splendidly written by the author of some of the best modern short stories, this story of father and son fails to achieve genuine distinction. The whole is paradoxically not as good as the parts—perhaps because the author has a horror of significant comment. One can hardly present a picture of modern life and expect full sympathy without some equivalent of the old Chorus. Especially when a book covers most of the significant problems of personal and social life. Mr. Callaghan is a great artist still groping. (Random House. \$2.50.)

*SPRING CAME ON FOREVER.* By Bess Streeter Aldrich. Though her youthful romance was frustrated by a domineering, old-world father, the heroine helps her men develop a homestead, sees her children's children to the third generation, and finds eventual fulfilment in the marriage of her great-grandson. The author handles the historical aspect of her novel vigorously and authoritatively, drawing a realistic picture of the development of the Middle West, familiar scene of some of her earlier works. She is not so much concerned with plot, as with the characterization of her heroine, whose story unfolds with an appeal that holds the reader to the conclusion. (Appleton-Century. \$2.00.)

*THE GARDEN MURDER CASE.* By S. S. Van Dine. The ninth of the Philo Vance series, and perhaps the most readable of the group. The atmosphere is a "horsy" one, and the encyclopedic knowledge usually cast off by Philo Vance is not so evident. In the solving of the intricate murder, the various characters, a wealthy group of race-track enthusiasts, are skilfully delineated. A really good mystery, a bit lighter than its predecessors, but none the worse for that. (Scribner's. \$2.00.)

*THE TICKING TERROR MURDERS.* By Darwin L. Teilhet. The Baron von Kaz was a famous detective, and he knew it; but, egotistic and extravagant, he was penniless in a strange country. His experiences in solving a murder involving a group of motion-picture people in California are often entertaining; but an underlying taint of immorality spoils it. Published November 22. (Doubleday, Doran. \$2.00.)



## Communications

*Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.*

### Birth Control

*To the Editor of AMERICA:*

When Father Lefebvre, in the Communications column of AMERICA for November 16, speaks of the necessity of preaching "Christ and Christ crucified" and of emphasizing the supernatural "to overcome the fallacy of the birth-control movement," he surely proposes two effective measures. But when he adds: "There is no other way," he makes the prospect of combating that movement on a large scale hopeless since considerably less than half our population have any appreciation of, or interest in, Christ or the supernatural. And when he further adds: "If naturalism is the correct interpretation of life, the birth controllers are very much in the right," he throws overboard what Catholic ethics teaches on the subject. For in our propositions in ethics about birth control we neither preach Christ crucified nor do we appeal to the supernatural, but we do prove by the light of natural reason alone that birth controllers are very much in the wrong.

Moreover, the good Father could not account for the historical fact that millions who never heard of Christ or the supernatural did think life worth living "and under most circumstances the cost in sacrifice and suffering of having children is" not "more than mere natural man is willing to pay." For, according to his own statement: "In the days of the not too distant past when most people had at least an elemental belief in God's existence, there was no such movement as the birth-control movement," yet at no time within the period of exact history have more than a minority subscribed to the supernatural.

In a word, in combating the birth-control movement or any other menace let us teach Catholic theology; but let us also recognize that we cannot do either effectively if we discard our sound philosophy.

Cincinnati, Ohio.

DENNIS F. BURNS, S.J.

### Venerable Shepherd of Alaska Appeals

*To the Editor of AMERICA:*

This Christmas the Marquette League for Catholic Indian Missions, with offices at 105 East 22nd Street, New York City, is making a special appeal in behalf of the Alaskan missions in response to the touching plea of His Excellency Most Rev. Joseph R. Crimont, S.J., D.D., Vicar-Apostolic of Alaska. Bishop Crimont writes:

As I look at you closely, my friends, I discover, frowning your brows, the still bleeding wounds of the worst economic depression. In such hard circumstances, how can I be justified in making a special appeal of my own? Ah, friends, necessity has no law. Here is my pleading:

We have four boarding schools with 500 Eskimo and Indian children to support. Last year there was serious question of closing two of these schools; and as for the surviving ones, of sending home the greater part of the pupils, because means were lacking to further feed and clothe them. But how could we cast out on the streets (i.e., the bleak Alaskan tundra) these helpless innocent children to starve body, mind, and soul, and become the sure prey of the wolves of earth and hell?

At Holy Cross, our main boarding school, a new house needs to be built for our little tots, if we do not want to rise one sad morning and behold with horror that these precious little things have been crushed out of existence by the fallen roof and walls and buried under the ruins of the poor, rotten structure wherein they are housed.

Above all, it is daily bread that we want for the children of our four boarding schools. We have resolved not to cut

down their number, as for the greater part of them, there is no home to be found except that of our schools.

Who will not find it in his or her heart to come to our assistance, and experience the blessedness of giving to Christ in His children?

I should like very much to have our Catholic people give the venerable and saintly Bishop of Alaska a substantial sum for the needs of his many missions—enough, at least, to buy food and fuel for his four boarding schools for the coming winter.

Bishop Crimont is now seventy-eight years of age, and has spent forty-two years in the missions of Alaska. He has just completed a visitation of all the missions of his vast vicariate, which covers over 600,000 square miles. Our Holy Father has pronounced it the poorest and hardest mission country in all the world.

In return for their charity in answer to the heroic and zealous Bishop's appeal, the Christ Child will reward them abundantly with spiritual and temporal blessings.

New York. (RT. REV. MSGR.) WILLIAM J. FLYNN, P.A.,  
Director General, Marquette League.

### A Reply

*To the Editor of AMERICA:*

No better example could be offered of the existing confusion in thought to which my article, "Mrs. Bradley Shows Them Up" (AMERICA, September 7), was meant to call attention, than the letter of Daniel A. Fitzgerald, in the issue of October 5. Witness Mr. Fitzgerald's implied identification of theology, i.e., the knowledge we have or can have of God, with the Church's program of social justice; and the way in which he confuses the "living wage," which means a just compensation for work performed, with fantastic share-the-wealth plans that are nothing more or less than plans to take away the property of one man and give it to another, with no guarantee that the man who gets it will use it any more wisely or unselfishly than the one who had it.

The writer has repeatedly, in AMERICA and elsewhere, expressed the conviction that our Catholic people should be leaders in the fight for the living wage, even going to the length (in "Is It Up to the Women?", AMERICA, December 22, 1934) of recommending a boycott of employers who disregard the laws of charity and social justice in dealing with employees; but having maintained a family of five in health, happiness, and reasonable comfort for the past few years on considerably less than \$2,500 a year, she can afford to smile at Mr. Fitzgerald's defense of that figure as a "living wage" for all American families.

One question I would like to ask: Just how would a selection of the "deserving families" who are "to receive the benefits" be arrived at? In what category, for instance, would place be found for the family in which a frivolous wife spends money faster than her hard-working husband can earn it? Or the family in which existence for the wife is an endless, heart-breaking struggle to keep a wasteful and irresponsible husband out of disastrous debt?

It is comforting to remember that Huey Long now knows all the fallacies inherent in his share-our-wealth program. Let us hope that God has forgiven him all the mischief he did; and that the Author of all charity and social justice will in good time enlighten his misguided followers.

Philadelphia, Pa.

MARIE SHIELDS HALVEY.

### Queen of the Humble

*To the Editor of AMERICA:*

The Blessed Virgin Mary is the Queen of the humble because of her own extraordinary humility, and the love she has for the humble. Her most devout clients are the humble.

It seems likely therefore that she would like to be invoked under that title. I wonder whether this opinion is shared by many of your readers. If so, it may lead eventually to a request being made through the proper channels to the Holy Father, for the title "Queen of the Humble" to be added to her litany.

Winnipeg, Canada.

X. Y. Z.

## Chronicle

**Home News.**—Speaking to 50,000 persons at Atlanta, Ga., on November 29, President Roosevelt declared that the depth of the depression had passed and with it the peak of Federal appropriations. He analyzed the Government's fiscal affairs and declared that in 1933 many of the country's "great bankers" had estimated that the country could stand a national debt as high as fifty-five to seventy billion dollars. On December 3 the President told newspapermen that he had ample material for this statement, although bankers generally denied knowledge of such advice. The President declined to give names. The President visited a resettlement project on December 2 and urged counties to carry on such work. Federal direct relief was discontinued on November 29, and care of unemployables was formally turned over to States and local governments. It had cost the Federal Government \$3,694,000,000 since May, 1933. The United States' public debt passed the \$30,000,000,000 mark as a result of a \$1,318,000,000 financing operation, announced by Secretary Morgenthau on December 1. American manufacture and export of arms and munitions came under governmental control on November 29. Secretary Hull on December 3 warned that if manufacturers and distributors of implements of war did not register with the State Department, the Attorney General would be asked to take action. Eighty-six concerns, many of them large companies, had already registered. Suit was filed in New York on December 3 to have the position of the National Munitions Control Board on exports declared unconstitutional and void. The deadline for compliance with the utility holding-company act was reached December 1, with only sixty registrations, mostly from smaller holding companies. At least thirty-eight suits had been brought against the act. Associations representing the petroleum, chemical, iron and steel, automobile, and machinery and allied products industries announced that they would not participate in the industry-labor conference called by the Federal Coordinator for Industrial Cooperation for December 9. On November 30 George N. Peek was reported to have resigned as president of the Export-Import Bank, and was expected soon to sever all connections with the Administration. In his annual report, Secretary Swanson declared that plans for building up the navy to treaty strength should be continued. On December 4 Postmaster General Farley declared that an appropriation for a transatlantic air-mail service would be asked at the next session of Congress. On the same day, acting as its chairman, Mr. Farley called the Democratic National Committee to meet in Washington in January to choose the city for the Democratic convention.

**British Parliament Opened.**—Due to the death of Princess Victoria, sister of King George, the usual pageantry that would accompany the opening of the ninth

Parliament of the present reign was dispensed with. The Lord Chancellor, Viscount Hailsham, read the Address from the Throne. In regard to foreign policy, the Government pledged "a firm support of the League of Nations," and was "prepared to fulfil the obligations of the covenant." However, the Government was declared to be in favor of peace and to be ready to use all influence for that purpose, especially in regard to the three parties of the present dispute, Italy, Ethiopia and the League of Nations. The Address declared that "deficiencies in the defense forces be made good," for the twofold purpose of fulfilling international obligations under the covenant and for the safeguarding of the Empire. In domestic matters, the Address promised legislation designed to foster the general recovery of trade, but spoke specifically of securing improved conditions in the coal mining and cotton industry. Aid was assured through loans for the railways and for the expansion of civil air communications. Educational facilities and new requirements of compulsory education would be advanced, attention would be given to social service, health, slum clearance, and maternity care. Within three hours from the time they were open to public subscription, the two new re-borrowing operations were taken up. The first loan was for £100,000,000 at one per cent for short-term Treasury bonds. The second was an issue of £200,000,000, at two and one-half per cent, a twenty-five-year funding loan. The money will be used mainly for redeeming the 1935-1938 bonds, and for reduction of the floating debt.

**Ethiopian Peace Plan.**—Press dispatches stated that an Anglo-French plan for peace had been submitted to Ambassador Cerutti by Premier Laval at Paris. The plan called for a granting of territorial concessions to Italy in return for the cessation of hostilities, permanent Ethiopian independence, and an Ethiopian corridor to the sea. That part of Tigre Province already held by Italian troops would be given to Mussolini, together with Ogaden Province and a large part of Harrar Province. Ethiopia, however, would get a belt of territory carved out of the present Italian colony of Eritrea, giving Addis Ababa direct access to the port at Assab. Haile Selassie's independence, however, would be limited by proposed "assistance" by the League of Nations in aiding him to effectuate needed reforms in administration. The proposed plan, it would seem, had not yet been submitted to Addis Ababa and many observers thought that the Ethiopian Emperor would reject it as a whole, particularly since it violated previous promises on the part of the British and French to preserve Ethiopian territorial integrity. It was, moreover, unknown whether or not the Italian Premier would seriously consider the proposal. The alternative to his refusal, however, was the clear intention of London and Paris to impose the long-threatened oil embargo, and even to extend it to other equally needed war materials. This, coming on top of the recent assurance by M. Laval that France would cooperate with Britain in the event of an Italian attack upon British warships



or military forces, was a serious threat to the Duce, and a speedy reaction of one kind or the other was foreseen in view of the fact that the Committee of Eighteen was scheduled to meet to discuss embargoes on December 12. While the Premier issued eighty-eight new decrees in Italy strengthening popular cooperation with the forces in the field and particularly providing for the search for petroleum within the boundaries of Italy itself, the further success of Ethiopian troops was reported. Dispatches from Addis Ababa claimed that Ethiopian troops had advanced deeply into the Italian Somaliland in the east and had also pierced to within fifty miles of the main Italian sea port in the far southwest.

**Canada and War Sanctions.**—The report from Geneva that Dr. Walter A. Riddle, accredited to the League of Nations from Canada, had initiated the proposal that a coal, iron, and oil embargo should be taken against Italy, drew from E. A. Lapointe, Minister of Justice and acting Prime Minister, a repudiation of responsibility for the proposal on the part of the Canadian Government. "The Canadian Government has not and does not propose to take the initiative in any such action," declared Mr. Lapointe. He explained that the Government was prepared to cooperate fully in economic sanctions but not to take the lead in any proposals that might increase the war possibilities. "Canadian action and participation by the Canadian Government has been and will be limited to cooperation in purely financial and economic measures of a pacific character," Mr. Lapointe stated, and went on to say that Canada would act with the other members of the League to consider revisions in regard to economic sanctions. The press was divided, some papers blaming Canada for refusing the lead, others approving the refusal of the Government to act as a tool of Great Britain.

**Reich Activities.**—On December 4 the *Official Gazette* in Berlin published a Government edict that in effect repudiated Reichsmark notes circulating abroad by prohibiting their re-importation into Germany and their use within the country except under certain strict limitations that reduce the notes to a small fraction of their value. A few days earlier a law was published declaring all male Germans between the ages of eighteen and forty-five army reservists. In a speech before some 20,000 people that marked the opening of the National Socialist winter propaganda campaign, designed to allay growing unrest, Chancellor Hitler extolled the regime's achievements. Meanwhile, Hanns Kerrl, Minister for Church Affairs, continued repressing Protestant foes of the Government. On November 29 secret political police confiscated the funds of the Confessional Church and Confessional Synods. Further trials and sentences of nuns and priests for violating the exchange laws were reported. In Cologne the Rev. August Muth was sentenced to fifteen months imprisonment for "inciting to revolt"; nineteen of his parishioners were jailed for shorter periods. On December 4 the *Voelkischer Beobachter*, the Nazi party's official organ, carried, according to a New York Times cable,

a bitter attack on Father Assmann, a Jesuit priest, charging him with having preached anti-Reich sermons in Poland. The Vicar-General of Wuerzburg, Msgr. Wildenberg, was arrested on charges of obtaining and furnishing information to the Central Catholic News Service, the same charge for which Msgr. Bannesch was reported arrested last week.

**French Cabinet Crisis.**—Premier Laval succeeded in preserving the majority which he had obtained the previous week on his financial policies, but observers felt that he would probably be defeated and the Cabinet would fall on the following Thursday and Friday. On these days there was scheduled for debate the burning issue of the Fascist leagues—whether and how the Government would suppress them. The Left, as was shown in several uproarious sessions in the Chamber, was violently clamoring for their immediate disbanding. M. Laval depended for his majority upon the Radical Socialists, but all observers admitted that M. Herriot had manifested a distinct cooling of his previous support. On the other hand, and a factor arguing for the continuance of M. Laval's Government, the nation was obviously afraid that any other Cabinet would not succeed in avoiding devaluation of the franc.

**Delegation to Naval Conference.**—On November 22 the complete list was made public of members of the United States delegation to the conference on naval limitation to meet in London on December 9. Chief delegates were Norman H. Davis, chairman; William Phillips, Under-Secretary of State, and Admiral William H. Standley, chief of naval operations. The conference, it was reported, would be much larger than was expected, extending far beyond the mere meeting of Ambassadors proposed at the beginning. From different national groups expressions of basic positions began to be made known, and British opinion was becoming alarmed over the impending danger of serious clashes with the consequence of another failure to reach agreement. American and other delegations were careful to emphasize that they were there to discuss only technical matters, political topics to be referred to their respective governments. Admiral Nagano, however, chief of the Japanese delegation, was quoted as expressing the fear that political considerations would enter in. Heavy blows had been dealt to the Washington and London naval treaties by such events as Japan's denunciation of the Washington treaty and the ratio system; Italy's building of two 35,000-ton battleships; the Anglo-German naval agreement, which aroused French fears as to the naval status of the North Sea; Britain's recent decision to rearm by air and sea; not to speak of the threat to British naval supremacy seen in the recent developments in Ethiopia, which have been accompanied and preceded by repeated Fascist demands for the neutralization of the two "bottle-necks" of the Mediterranean area, the Straits of Gibraltar and Bab-el-Mandeb. There seemed to be general agreement between Great Britain and the United States, save on

the perennial issue of cruisers; of which Britain, like Japan, wished to limit the large type desired by the United States.

**Brazil's Revolt.**—On November 28 the Government announced the complete suppression of the Leftist revolt, noting that 138 people had been killed in the four days of fighting. Subsequently President and Mrs. Vargas, members of the Cabinet, and other high officials attended a High Mass for those who died in suppressing the rebellion. Almost at once conditions throughout the country became normal with business substantially undisturbed and the exchange firm. As an aftermath of the rebellion some 3,000 soldiers of the regular army were under arrest and three regiments were disbanded. A strong public anti-radical movement demanded that the army, navy, and schools be purged of Communists. Both Opposition and pro-Administration newspapers called for stringent measures against Communists. The Government claimed that the revolt was definitely worked up by the Communists, and the newspaper *Diario de Noite* declared that Luis Carlos Prestes, chief of the Brazilian Communists, was financed by the Montevideo branch of Amtorg, the Soviet commercial corporation in foreign countries. It was asserted that he received \$200,000 to carry on the Brazilian campaign.

**Autonomists in China.**—While there was no major development during the week in North China the autonomists continued active in their plans. Negotiations were reported that would eventually lead to further independence movements on the part of the Northern Provinces. Anti-autonomists prepared to withstand the move and expressed open dissatisfaction with the activities of the Japanese troops in the vicinity. Meanwhile in Tokyo the Japanese Cabinet approved a budget providing for the expenditure of 2,253,000,000 yen, the second largest in Japanese history. Nearly fifty per cent of it was for military and naval expenditures. New acts of banditry and Communist advances were reported from Hunan and other Provinces.

**Masaryk's Resignation Expected.**—The resignation of Thomas G. Masaryk, President of Czechoslovakia, was expected to occur shortly. The Cabinet discussed on November 22 measures entailed by such a step. Dr. Masaryk's health had been declining for the last eighteen months, although his mental vigor remained unimpaired, and physicians urged him to retire from active service. The National Assembly would have the office of electing a new President. Dr. Eduard Benes, Foreign Minister, despite some opposition from the Right, was looked upon as the most likely successor. There was considerable controversy over the successor to Dr. Benes.

**Mexican Events.**—Fighting continued in the State of Jalisco and the Federal Government reported that many rebels had been killed. It was stated on November 28 that the Catholic Mexicans arrested on a charge of

aiding a seditious movement against the Jalisco Government had been removed to the city penitentiary in Mexico City and placed at the disposition of the Federal Attorney General. The Ministry of the Interior announced on December 2 that gambling and horse racing would again be permitted at Tiajuana.

**Cuban Electoral Code.**—At the invitation of the Cuban Government, Dr. Harold Willis Dodds, president of Princeton University, arrived in Havana to act as technical adviser to the Government on modification of the electoral code with a view to the settlement of the controversy among political parties which has caused the postponement of the general elections. A ruling by the Supreme Electoral Tribunal, which held illegal the coalition of a large wing of the liberal party with the Republicans and the Nationalists, has increased the political confusion surrounding the coming elections. In refusing to reform the electoral code the Cuban Cabinet upheld the Tribunal's decision.

**Greek Amnesty.**—The first governmental act of King George following the appointment of Constantine Demerdjis to form a neutral Cabinet was the issuance of a general amnesty affecting 358 rebels imprisoned following the March rebellion and annulling the sentence against 400 fugitives living in France, Italy, Turkey, and Bulgaria. The amnesty was issued over the expressed opposition of former Premiers Kondylis and Tsaldaris, who objected to the Republican leader Venizelos participating in the royal clemency. Even part of the monarchical press was critical of the King's generosity.

**Appeal by Soviet Exiles.**—The New York Relief Society for Socialist Prisoners and Exiles in Soviet Russia made public on December 1 a letter from Russian Socialists reporting the exile and imprisonment of many Socialists in Soviet Russia. It was stated that the "list could be extended indefinitely," that "many have perished," and most of them without trial, their only crime being that they were Socialists, opposed to terrorism and dictatorship. Among the sufferers were Sergey and his wife Concordia Yezstchov, exiled to the River Ob, in Western Siberia, who were prominent in the message sent by Russian left-wing Socialists to Socialists and Communists in France, congratulating them on the "united front."

So numerous have been the dramatic openings that an extra article by Elizabeth Jordan has been judged advisable. It will appear next week.

Major R. Ernest Dupuy in "Whither Rome?" considers some of the hazards of African war.

"A Condemned Man's Emotion," by the Rev. S. Ernest Wiley, will be judged unusual and powerful.

Pertinent facts are presented by Floyd Anderson in "Widows, Orphans, and Utilities."

"Horace and Modern Education," by Dr. John J. Savage, promised for this week, will appear in the next issue.